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THE
Young Mans Companion:
O R,
Arithmetick made Easie:
W I T H

Plain Directions for a Young Man to attain to
Read and Write True English; and Short-Hand.

Very easie Rules for Measuring and Plotting of
Land, Measuring of Globes, Bullets, Walls, Timber,
Stone, Boards, Glass, &c. whether Superficie; or Solids,
both by Arithmetick and GUNTER's Line: With very easie
Rules to compute the Charge of Building Houses, or any
part of them. Also the Use of GUNTER's Quadrant. With
the Art of Dialing, and Colouring Work.

Choice Monthly Observations for Gardening,
Planting, Pruning, and Grafting of Fruit-Trees.

With some useful Directions for Angling.

Also Instructions for Inditing of Letters, upon
several occasions: How to make Latin Bonds: With
Useful Forms of the Law: And Copies sufficient
for Writing-Schools. Also a Table of the Great
Towns in *England*; Also what Shire each is in, and
their distance in Miles from LONDON.

Medicines easily prepar'd for Man and Beasts.
Making English Wine. Titles of Honour: Together
with the Duties of Christians, that their Joy
may be on Earth, as well as in Heaven. With
many other Things to incline Youth to Vertue. And
a Table to find the material Things in this Book.

Written by *W. Mather*, in a plain and easie Stile, that
a Young Man may attain the same without a Tutor.

The Eighth Edition: With many Additions.

London, Printed for *S. Clark*, the Corner of
Exchange-Alley, next *Birchin-Lane*, 1710.

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Young Men's Companion

Arithmetic made Easy



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THE PREFACE.

THE Bookseller desiring an Eighth Edition of this my *Young-Man's Companion*. I thought needful to enlarge upon Measuring and Plotting of Land, and the taking of Heights and Distances by Gunter's Chain and the Quadrant; also cheap and safe Medicines for the Poor. — O! Young-Man,

*To good Instructions give attentive Ear;
And wholesome Counsel always prize most dear.
Youth is an Age that greatly stands in need
Of good Instruction, with the greatest heed.*

AND, above all, I have added more Good Sayings, hoping they may incline Young-Men to be in Love with *Vertue*, and the *Fear of GOD*, which is the beginning of *Wisdom*; for by it Men depart from *Evil*. Prov. 16. 6. and 22. 15.

*Vertue is much to be desired, and those
Most Happy are, that with it early close;
For in Youth it is the chief Ornament,
'Tis the Soul's Food, Manna from Heaven sent.*

BUT, Young-Man, thou wilt soon be deprived of this *Jewel-Vertue*, and the fear of *GOD*, if thou frequents the Company of such People as delight in idle and vain Tattle. 2 Tim. 2. 16. For,

*Evil Discourse infects; how oft is Death
Blown into Souls by an infectious Breath?
Ungovern'd Youth themselves to Ruin bring,
And little think how Pleasures will them bring.*

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FOR, If thou takes delight in the Company of such as love foolish Jestling. *Mat. 12. 36, 37. Eph. 5. 4. 5.* or Gaming, Dancing, or Tippling; or with such as dare Swear to perswade People to believe their Stories, since no Oath is to be used in common Conversation; yet an Oath ought to be taken, as a Witness, before a Magistrate, for ending of Strife. *Heb. 6. 16. Isa. 5. 11. 22. Mat. 5. 37.*

AND, Young Man, when thou hears any one Swear Prophanely, *Exod. 20. 7.* thou art to Witness against him, *Lev. 5. 1.* except he shews sincere signs of Repentance, else prosecute him by the Law, for GOD's Honour, *Psal. 94. 16.* lest Christ deny thee. *Mat. 10. 33.* Those prophane Swearers, Curfers, and Damners of Others, damn Themselves; and will one Day wish they had been Dumb from their Cradles, having so grievously Offended their CREATOR.

BUT alas! 'Tis the bad Example of Parents that too often learn Children to Swear and Curse, and take GOD's Holy Name in vain, and other Wickedness: But one gives this Advice to Parents, viz.

‘ Let no unseemly Act, or unsavory Speech, saith he, be Seen or Heard where thy Children are; and if thou intendest to do any lewd Prank, or to speak any immodest Thing, forget not the Years of the young Youth; but when thou art about to do it, let the Consideration of thy Children refrain thee, that thou may'st not teach them to be Evil and Wicked by thine Example; and give

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• give them Occasion, when thou reprovest them;
• for their Faults, to retort, *If I have done ill I*
• *learn'd it of you*; which would be sad.

~ *If from all Blame thou would'st be counted free,
With care avoid all Things that blameful be.*

THE good Christians have always in their Mind, That GOD knows the very Thoughts of their Heart; (Prov. 15. 3. Mat. 9. 4.) and that he will render to every Man a Reward according to his Deeds. (Rom. 14. 12.)

*How darest thou Sin in secret, GOD doth see,
And Witness, Fury, and Judge alone will be.*

GOD blamed the Israelites for harbouring evil Thoughts: (Jer. 4. 14.) and tho' Solomon saith *A Just Man falleth seven times*; (Prov. 24. 16.) how can any Man fancy, from those Words, that he may safely Sin *seven times a Day*: For it's certain, that he that commits *one willful Sin* (Heb. 10. 26. 27.) at any time, lies under the Wrath of GOD, and cannot hope for Pardon, without Prayer, Repentance, and Perseverance in the Faith of Christ, and Holiness of Life for the future. (1 John 5. 4. 5.)

OUR blessed Saviour did not require Impossibilities, when he said to the Woman, *Sin no more.* (John 8. 11.) Therefore, sober Young Man, if thou hast fallen from thy first Innocence, viz. from the Fear of GOD, and hast committed a willful Sin, and Repentest, then, for time to come,

*Think on the Danger thou may'st meet,
And always watch thy sliding Feet;
Think where thou once hast fallen before,
And mark the Place, and fall no more.*

FOR, neither Evil Company, nor thy own Thoughts, nor the Temptations of the Devil (which works in the Hearts of the Children of Disobedience, (Eph. 2. 2.) can force thee to commit One

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sinful Action, without thy own Consent. (1 Pet. 5. 8. 9.) For the Divine-Grace, that is, the secret influence of the Holy-Ghost (in an Obedient Soul) is always ready to assist thee, against all sinful Temptations, if thou art humble. (Jam. 4. 6.)

*Christ has bestow'd on All some precious Grace,
Whereby Men may be kept from giving place
To Satan, who to Evil doth intice:*

*But Grace preserves the Soul from ev'ry Vice:
If always thou dost on its Strength relie,
The Devil, with his Snares, with speed must fly:
Light it will be in Darkness, Joy in Grief,
And when in Trouble it will bring Relief.*

*Never on Grace did any Soul depend,
But it obtain'd Deliverance in the end:
When all Things fail, Grace will thy Wants supply;
No Soul need doubt of its sufficiency:
Grace helps the Soul thro' all its Christian strife,
And brings it safe to everlasting Life.*

OUR blessed Saviour's Prayer to his Father, was, That all those that then, or that hereafter did believe in him, might be kept out of the Evil of the World. (John 17. 15. 20.) because, if they are not so kept, they are unfit for Heaven: (Eph. 5. 5.) Therefore

*Let's Pray, That Reformation may go on,
Of Manners, that the Wicked may not shun
The Penalties o'th' Law that's due to them,
Except Repentance, free them from the same;
For if our Land, like Sodom, gets a Head
In Vices, it will soon be ruined.*

'TIS certain, That not one that truly believes in Christ dare tell a Lie, (Eph. 4. 25. Rev. 21. 8.) tho' it were to gain a very great Sum of Money: And if, thro' Temptation, or over-sight, should happen to wrong any-Body in Trading, &c. tho' but of a penny (or less) such Christians could not Sleep contentedly,

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contentedly, until they have made satisfaction;
Lying being a damnable Sin.

AND it's to be Lamented, That our Governours suffer prophane Stage-Plays, and Mountebanks, whose Servants think they may tell Lies on their Stages, with Authority, (to the corrupting of Youth) to the shame of a Christian Nation, even out-doing in Lies, the very worst of Men: Then should there not be a Law made by our Superiors against Lying; *For the Wicked bend their Tongue, like their Bow, for Lies. (Jer. 9. 3.)*

By all good People Lyars are abhor'd,

The Lying Lips are odious to the LORD:

A Lyar is as hateful as a Thief,

And when he speaks the Truth gets no belief.

THE wicked by Swearing, Cursing and Damning others dispise GOD: By Lies they Cheat and Wrong their Neighbour. Those Rebels, both against the Laws of GOD, and the Laws of Man, do not at all consider, That it was SIN that brought the Plagues upon Mankind, mention'd in the Holy Bible; and that SIN-caused the Sufferings of Christ Jesus, and by adding SIN to SIN Christ is Crucify'd a fresh. *(Heb. 6. 6.)*

SIN's worse than Hell, it digg'd that horrid Pit,

'Tis SIN that cast poor Sinners into it:

No Lake of Fire, no Tophet had there been

For Souls of Men, no Death, but thro' SIN.

DEAR Young Man watch against all Temptations to SIN, and for thy further Assistance, Read frequently in that most excellent Catechism of the Church of *England*, (which all Men ought to Obey) containing the Sum of the Christian Faith and Practice, (which all Children should be taught as soon as they can Read) and observe that such as Sleep in the Church, when the Minister Catechiseth the Children, are not good Christians.

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I say, if thou meditates often in the said Catechism, and understand it well, and Lives agreeable to the Doctrines of the Gospel, (sum'd up therein) the Dissenters cannot easily prevail with thee to go once to their Meetings for Worship.

BUT, if they should once prevail with thee to go to hear their Preachers, thou wilt certainly be in danger of being Bewitch'd, or Infected with their Erring Spirit of Contradiction, and Separation from that Church, which the Gates of Hell, for Hundreds of Years has strove to prevail against, but has been disappointed by the good Providence of GOD, who has silenced all the Churches Enemies; what they do now against Her, must be by outward force, not by good Arguments.—Those Heavenly Prayers in our Common-Prayer-Book, (so called) when offer'd to GOD (thro' Christ) from a Contrite Heart, GOD accepts of: (*I/a. 66:2.*) But the Sleepers in the Church receive no benefit by them, and are in danger of Damnation.

AND, Sober Young Man, if it happens thou art possess'd with the Dissenters Spirit, (by hearing their Toneing Preachers, where People affect a Singing Noise of Words more than what's Preached) thou wilt be so darkened in thy Understanding, that thou canst not lend a Teachable Ear, even to thy best Friends Arguments, or Discourses, to undeceive thee: Nor will that Erring Spirit suffer thee to Read Impartially any good Book, (if Written by a Minister of the Church of *England*, which their Spirit, in direfion, call Priests) when as that Title is given unto our Saviour Christ. (*Exod. 19. 6. Psal. 110. 4.*)

I say, That Erring-Spirit being Consciencous of Error, hates that its Followers should be discovered: This I have found by Experience, having been possess'd with it above Forty Years, until the
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Year 1699, when GOD, in much Mercy to me and my Wife, inclin'd us to return to Christ's Church. (*Lam. 3. 40.*)

I still remember that the various Separatists from the Church of *England* greatly Multiply'd, soon after the Year 1641, (for then the People, having more Power of Rule, than the good King *Charles I*) like those of which the Prophet *Hosea* complain'd of : *We have no King*, said they, *because we feared not the LORD.* (*Hos. 10. 3.*)

WE do not Read, that ever any true Servants of GOD mention'd in the Holy Bible) did, by force of Arms, RESIST their Lawful King, or Queen, or any that had Authority from them.

' UNIVERSAL Obedience to all the Commands of GOD, and to these, amongst the rest, ' *saith Bp. Beveridge, of honouring the King, and* ' *being subject and obedient to the Higher Powers :* ' And hence it is, that as we never heard of any ' Rebels in the Primitive Church, so neither are ' there, nor can be any such amongst those who ' are really of our Church, which is the great ' Glory of our Church, and a clear demonstration ' of its Apostolical Constitution, and that which ' is duly consider'd, would make all the Christian ' Princes of the World endeavour to reform the ' Churches seated in their Dominions, according ' to Her Pattern and Example, and to protect them ' too, when they are so Reformed, altho' it was ' for nothing else, but to keep their Kingdoms ' quiet, and so make the Government easie to ' themselves ; much more, if they respect their ' Own, and their People's Souls, that they may be ' saved. *See the Bishop's first Volume of Sermons,* ' *printed since his Death. p. 155.*

' Almighty GOD, we beseech Thee have ' Mercy upon the whole Church, to so rule the ' Heart

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Heart of Thy chosen Servant *ANNE*, our Queen and Governor, that *SHE*, knowing whose Minister *SHE* is, may, above all things, seek thy Honour and Glory: And that we, and all her Subject, (duly considering whose Authority *SHE* hath) may faithfully Serve, Honour, and humbly OBEY, in Thee, and for Thee, according to Thy blessed WORD and Ordinance, thro' Jesus Christ, our LORD. — Amen.

FOR, as *Peter Martyr* said, *If it be lawful for the People to Depose those who Govern Unjustly, then verily, no Princes, or Kings, shall ever be safe; for tho' they may Rule Well and Upright, yet, perhaps, they do not satisfie the People.* (*Loc si Populi, &c.*)

Put them in mind to be subject, to Obey Magistrates. (*Tit. 3. 1.*) The Clergy in 1640, held, For Subjects to bear Arms against their Kings Offensive, or Defensive, upon any pretence whatsoever, is at least to Resist the Powers which are Ordained of GOD: And tho' they do not invade, but only Resist, *St. Paul* tells them plainly, They shall receive to themselves Damnation.

SO that to Resist by Arms their lawful Prince, can have little or no Faith in GOD: For, do not such in effect cast off their Trust in Him, and fly to the Arm of Flesh for Protection, against evil Rulers, tho' such Rulers be set over them by GOD for their Sins, as a Scourge: And how often have such that would not bear GOD's correcting them in His own way, found by sad Experience a worse Punishment?

BUT the *Anabaptists* wrote to the Parliament of 1644, p. 66. *The Parliament* (say they) *is the supream Power, and that the King is accountable to them for not performance of His Office, as well as other Officers of the Common-wealth:* So that
Dissenters

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Dissenters now (to weaken the Authority of our Gracious Queen *ANNE*) say, *SHE* is one of the Three Estates, and the House of Lords and Commons make Three; when, as *SHE* is Supream Ruler, (1 Peter 2. 13.) and the Parliament are, *HER* Council, which *SHE* calls to Sit when *SHE* thinks good, as is plain from Acts of Parliameut, viz. *RE it Enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual, Lords Temporal, and Commons, &c.* Besides if our *Dissenters* would but venture to look into our *Common-Prayer-Book*, they may find that the Lords Spiritual, Lords Temporal, and Commons, are the Three Estates, and the Queen is Supream, [See the Office for the 5th of Novemb.]

BUT, if a King should command Officers to act upon the Subjects any unlawful Thing, the Magistrates may humbly Petition to the King, that such Officers might be call'd to Account for the Wrong done to the Subjects. *But by no Means to resist their Lawful Prince, or those that are put in Authority under Him,* (as in the case of King Saul, 1 Sam. 8. 11.) *The King sent and loosed him, even the Ruler of the People,* (Psal. 105. 20. Rom. 13. 2 Tim. 2. 2, 18. Tit. 3. 1.)

NOW, to return, O *Young-Man*, if the *Dissenters Spirit* has got Possession of thy Heart, I pray, and do thou pray, That GOD would encline thee to take Advice of a Minister of the Church of England, and be thou humble and teachable, (for none are afraid to be deceived, by discoursing with one of them, but such as are already deceived, not that I desire thee to pin thy Faith upon his Sleeve, as the *Dissenters* do on their Teachers) but impartially try his Advice by the Standard, GOD's Laws in Holy Scriptures, and also desire him to resolve thy Scruples (which the *Dissenting Spirit* has

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wrought in thee, against the Church of England) And if thou see any Failings in the Minister of the Parish where thou Dwells, and remember thou art not free from Failings) thou art bound to hear him except he preach *False Doctrine*: AND if he doth so preach, or commit any known SIN, thou ought to tell him of it, or tell the *Church-Wardens*, who are bound by Oath, to present both Minister and Clark, &c. for Misdemeanors, and the Good thou mayest learn (by hearing him preach the Gospel) Give the Praise to GOD only, and respect him as the Instrument (*Heb. 13. 17.*)

'Tis true, That soon after the Year 41, that the *Presbyterians, Independents, Anabaptists, &c.* had, by Force of Arms, thrown down the State, and the Church almost. And when one of these Sects had gotten Possession of our Parish-Churches, with the Tythes for their Preachers, and preached in them, they called themselves the *Church of England*, then the Mobb (so called) resorted to hear them, and they lik'd it well, but now such resort sometimes to our Church; some of the *Dis-senters* say, *Thieves and Robbers in Goals, are Members of our Church*: The Lord forgive them for their want of Love and Charity, fancying themselves Holy Persons, when the contrary is seen. *Faith, Meekness, Love, and true Humility, The surest Marks of Soundest Christians be;* *If Peace of Blessed Angels, be the Song,* *Then Discord doth to the Devils belong;* *Contempt of GOD, neglecting of His WORD,* *Weak Faith, ill Manners still draw on the Sword.*

BUT, I say, when one of the three Sects (above) had gotten their Preachers into our Churches, they would not allow of Liberty of Conscience to those that could not conform to their Anti-Scriptural Worship, but most severe they were against those that

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that made use of the *Common-Prayer-Book*, (laying Fines on them) accounting all Schismatics, that dissented;—Saying,—

*Away with Love to Schism, let Truth take place,
And then the Spring of Everlasting Grace
Will drop down Blessings, Unity encrease
Among all People, as the Fruit of Peace.*

YET, they now exclaim against the Unity (our Church requires of them) tho' it would be a means to bring *Jews, Papists, Heathens, Atheists*, and also themselves to true Christianity.

They cannot possibly love or fear

One God aright, who wilfully doth err.

BUT, I verily believe the *Quakers* would soon turn to the Church (as Hundreds of them have of late) if their Spirit did but once Reveal to them this Truth, *That their Preachers Words, declared in their Religious Meetings, are not immediately revealed to them by the Holy Ghost.*—

For, I have observed, that the *Elder Quakers* (who are convinced of their Errors, and ashamed to acknowledge it) are willing that their Sons may turn to the Church of *England*, provided they live soberly, (and that every good *Christian Quakers*, and an prayers for :) And some have, before their Death, said to their Children, *That if ever they change their Religion, that it be to the Church of England rather than to any other, (Isai. 29. 24.)*

Also *Richard Farnsworth*, whom I was acquainted with (one of the first preaching *Quakers*) in his *Flea to the Bishops*, A. D. 1662. p. 21. “The *Common-Prayers (said he)* are the known Principles, Doctrines, and Practices of the *Quakers*, and if you [of the Church of England] did but live in the same, we should be one with you.

Another of the *Quakers* first Teachers writes thus, viz. ‘And

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‘And my truly Devout, and Hearty Prayer, to
‘the GOD of my Salvation, is, That thou would’st
‘be pleas’d to send down upon our *Bishops* and
Caxates, and all Congregations committed to their
‘Charge, the Healthful Spirit of thy Grace:
‘That they may truly please thee; pour upon them
‘the continual Dew of thy Blessing, and so reple-
‘nish them with thy Heavenly GRACE, that both
‘by their Life and Doctrine, they may set forth
‘Thy Glory, and set forward the Salvation of all
‘Men, thro’ *Jesus Christ* our Lord. Amen. —
And farther he saith of the Clergy, saying, *The*
most sound in Doctrine, and for Integrity of Life
and Conversation, most sweet, most humble, meek
and charitable; whose Plat-Form of Religion (of
all the National Professions) I judge the most large
and likely together, and build up into Love and
good Works, &c.

Note; Tho’ several *Quakers* profess they had ra-
ther the *Churchmen* hold the Sword of Government
than any other Sect, yet at Elections they give
their Votes on the contrary side, (looks like a
Contradiction.

AND, as to the three other Sects, (above named)
they would turn to the Church. (as some of their
Teachers have done of late). if their Spirit would
discover to them this Truth, viz. That GOD did
not fore-ordain whatsoever comes to pass; and,
That He did not, from all Eternity, decree the grea-
test part of Mankind to Everlasting Misery, [See
Calvin’s Inst. 1. c. 18. &c. and *Assemblies Cate-*
chism, &c.]

— They making GOD the Author to have been,
And cause the Original of every Sin, both
For in affirming that the Fall of Man,
And Sin, and Death, from GOD’s meer Will began;

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*They say no less, altho' they praise him much,
For being good to them, and some few such.*

*To say of these, I am no whit afraid,
As of Old Idol-Makers have been said
Their God and they are like, for on their Will
They ground their Practice (which must be still
Supposed just) And some perhaps of them,
Would be as cruel, as they fancy Him;
But that their finite Natures cannot reach
The Tyrannies which they of him preach.*

*Their GOD, they say, did some unhappy make,
To shew his Power, and for his Glory's sake;
My GOD is He who pitied their Estates,
Whom these do fancy, Hopeless Reprobates,
And for the Day of Wrath, no Sinners made,
But such as do abuse the Grace they had.
Their GOD is He who forc'd Mankind to fall,
And mine is He who did redeem us all.*

G. Withler.

*Yet these Independents in Bedford, tell me, They
hold the 39 Articles of the Church of England,
and that we of the Church are fallen from our
first Faith.*

*When, to the contrary, they read not in their
Meeting the three Creeds Ar. 8. nor own (that I
know of) That Baptism with Water is a Sign of a
Christian Man, Ar. 27. Nor own That the Church
hath Power to decree Rites and Ceremonies, and
Authority in Controversies of Faith, Ar. 20. Nor
the 23 Ar. Of ordaining Ministers; Nor the 27 Ar.
That the Queen has Power to restrain by the Ci-
vil Sword, stubborn erroneous Opinions, &c. And
that they wrong the 17th Article, To uphold their
Doctrine of Absolute Reprobation: But that the
said Article doth not favour their said Horrid
Doctrine, [See p. 40 of my Conference with an
Independent.*

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NOW, Seeing the *Dissenters* are Ruled by a Spirit of *Contradiction, Error, and Schism*, (and having no Creed, Uniform Faith, read in their Meetings) 'tis thought it may be the best for them, to take Counsel in what Esq; *Bury* in his *Advice to the Commons*, A. D. 1685.

' Those (saith he) that absent from the Divine
' Worship of GOD, in the Church of England,
' should be pleased to absent and separate themselves
' from choosing and electing of Members to sit in
' Parliament for the future: For, the Vessel sa-
' voureth of the same Liquor, wherewith it was first
' seasoned; so it is to be feared the Minds of those
' *Dissenters* still retaineth those very Qualities in
' their Elder Age, wherein it was first train'd
' up in their Youth. — However by their Absence,
' their misguided Consciences will be the clearer,
' &c. And, saith the Poet, viz.

*These, by Inheritance, wrong Tenets hold,
Mistled, when Young, and Obstinate, when Old;
For neither Reason, Force, nor Scripture Light,
Can make them quit the Wrong, & embrace the Right.
Riches, 'tis said, is their design'd Event,
Int'rest, not Conscience, makes them thus Dissent;
What Use of Oaths, of Promise, or of Test,
Where Men regard no GOD, but Interest?*

Oh! This SIN of Trimming is greatly to be lamented, especially when such are accounted *True Church-Men* for *Self-Interest*, or Preferment to Places of Honour and Riches, do sacrifice their Conscience to serve a Party against the Church, &c. forgetting that Holy Scripture is the Rule of Faith and Practice:) O Monstrous, will not GOD surely punish such gross Hypocrites, [*Isa. 9. 17. Mar. 24. 5. Po. xxiii.*]

BUT,

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BUT, Dear *Young-Man*, if thou lives to bear Office in the Kingdom, take no Oath, except thou art sure thou art able to perform. (otherwise thy Soul will be in Danger of Losing GOD's Favour :) Seek no Honour but what comes from GOD himself, nor any Pleasure, besides that of doing his Will: Lose not the Peace of a good Conscience for all the Gain of this World; mind Truth before *Cunning-Wits*, else their Devilish Wisdom will ruin thee. (*Jam. 5. 15. 16. 17.*)

ALAS! How many Officers, viz. *Juriers, Constables, Church-Wardens, &c.* take Oaths to punish the vicious, and how few perform their Oath, and how many are perjured? Yea, How silent are such Officers when they hear God's Holy Name dishonoured by the Mouths of *Great Men*, and *Little Ones*, and neither re-

(a) See the Prayer on *St. John Baptist's Day*. prove Vice boldly (a) tho' they sometimes pray that they may: Nor prosecute by Law such Atheistical Sinners, where there's no Sign of Repentance.

IN Brief, Remember, *Young Man*, that when, by thy Study, thou hast attain'd to a competent Knowledge in *Arts and Sciences*.—For—
Knowledge that puffs up the Possessors Mind,
Is evermore of a pernicious Kind.

But, be thou not *High-Minded*, but *Meek and Lowly in Heart*, (*Mat. 11. 29.*) Nor contradict any Man (with whom thou discourseth) unless it be either for SIN, or great Prejudice against the Truths of the Gospel (as faithfully taught in the Church of England) or erroneous Opinions, (*Jude 8.*)—For—

Questions that gender Strife, do thou refrain,
The Reason why, because they are but vain.

YET, when it is necessary to contradict, or be
of

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of an Opinion contray to that of another Man, use great Mildness of Speech, (think twice, before thou utters it) nor striving to force his Consent, for none are convinced of Error (*Jam. 5. 19. or brought off from Mistakes*) by Rude and passionate contradicting another Men [*2 Tim. 2. 25.*] but by Love unfeign'd. [*2 Cor. 6. 6.*]—For—*2 Tim. 2. 14. 23. 25.*

*Love is a Vertue that endures for ever,
A Link of Matchless Jewels, none can sever;
They in whose Breast this Sacred Love do place,
Shall after Death the Fruits thereof embrace. [But]
Unruly Passions, whose Effects are worse
Than Thorns and Thistles, springing from the Curse:*

*Therefore, O Young Man,
If with a Stranger thou discourse, first learn
With strictest Observation to discern
If he be wiser than thy self: If so,
Be Dumb, and rather chuse by him to know;
But, if perchance, thy self the wiser be,
Then do thou speak, that he may learn by thee.*

For no good Man will be much reserv'd, or hide his Opinions, (having Truth on his side) where there is hopes of doing Good: Or turning a Soul from the Error of his ways: Yea, the good Christian is so plain in his Discourse, (*without Hypocrisy*) as if he had a Window in his Breast, that the standers by might read his very Thoughts, [*1. 15. 2. 3. Po. iv.*]

But also remember, O Young Man, if thou hast gain'd the Knowledge of Mysteries, both Divine & Humane, it will add nothing towards thy everlasting Happiness, (*1 Cor. 2. 5. Jam. 3. 17.*) except thou fear God, and keep his Commandments. (*Ecel. 12. 13.*)

For its better for thee [if by Assistance of Grace] thou subdues one Sin thou hast got a Habit of, than to know all Misteries: And the ignorant Country Man which (by Grace) is kept out of the

Evil

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Evil of the World, is happy, when, as the proud Learned Scholar is in *Satan's snares*.

So that our best Interest and Security from the Trouble of this World, and to be freed from Melancholy, is meditating on the singing Psalm, *Ch. 25. v. 1. 2. 13* to obey God's Laws. — For — *All GOD's Commandments are divinely pure, By keeping them, we keep our selves secure.*

For its observed, That such People as delight in outward Musick, are the most melancholy.

DEAR *Young-Man*, I say again, if thou lives in the *Fear of GOD*, there will be no Cause of great Sadness, in any part of thy Life; so that when thou lies upon thy *Death-Bed*, and can'st say in Truth, as *Obediah* did, *I thy servant fear the Lord from my Youth.* (1 Kings 18. 12.) which will give to thy Soul most assured Hopes (*Heb. 6. 19.*) of eternal Bliss, thro' the Merits of *Christ Jesus*. — But —

Remember that thy Days uncertain be,
Old Age, alas! Thou mayst not live to see;
Young Men are quickly gone, for we behold
Daily Young Children carry'd to the Mould.

But, *Young-man*, if thou art temperate in all Things [Gal. 5. 23.] GOD may lengthen out thy Days [Prov. 10. 27.] to *Old-Age* [tho' the *Independents* say to the contrary] and then, the *Hoary Head* will be a *Crown of Glory*, if it be found in the *Way of Righteousness*. [Prov. 16. 31. To conclude.

May that small part our Glass hath yet to run,
Be so employ'd, that when 'tis wholly done,
Our Griefs, our Cares, may with it ended be;
May then such Joys begin, no End shall be.

Bedford }
July 25. } 1710.

Written by a Well-wisher of the
general good of all, W. Mather.
Postscript.

The Preface.

Postscript.

I. **T**HINK frequently with thy self, that as thy *Pulse* will be continually beating, so thy *Thoughts* will be always working to thy *Dying Hour*, and therefore had need be well employ'd, (*Prov.* 23. 7.)

II. Take a View of thy *Thoughts* every Night, as the Master does his Servants *Work* every Day, and to think, if possible, of all Things now, as thou wilt think of them, when passing into *Eternity*. [*Mat.* 25. 46.]

III. Think often what a Multitude of Sin a Man may be guilty of in his *Thoughts*, as *Atheism*, *Blasphemy*, *Idolatry*, *Murder*, *Treason*, *Adultery*, and what not; and believe thy self no less accountable to God, for the Sin of thy *Thoughts*, than of thy *Words* and *Actions*. [*Eccle.* 12. 14.] GOD shall bring every secret Thing into Judgment, whether it be good, or whether it be evil. [*Psa.* 10. 4. and 49. 11. *Prov.* 15. 26. *Jer.* 4. 14. *Amos* 4. 13.]

IV. Think every Morning what good Offices thou hast to do that Day, as if thy *Thoughts* were written on thy *Forehead*, for the whole World to read them; and to act every Day as if thou hadst a thousand Eyes upon thee: For the Way to keep our evil *Thoughts* is to let in good *Thoughts* in their Room. [*Mal.* 3. 16.]

V. Think Godly Contentment [*1 Tim.* 6. 6.] to be the truest Riches, and *Covetousness* [*Col.* 3. 5.] the greatest Poverty: He is not Rich that has much Land, &c. but he that has enough: That Man is poor who covets more, and yet wants a Heart to enjoy what he has already. [See *Jam.* 5. 1. p. 88, line 26.]

VI. Think

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VI. Think it a greater Vertue to forgive an Injury, than to do many Kindnesses, because it is harder, and more against corrupt Nature.

VII. Think him no true Friend, whom one Injury can make thine Enemy; he must have no Friend, that will have a Friend without Faults.

VIII. Speak of Holy Things frequently, but always seriously, yet place not Religion in Talk only, nor measure Goodness by good Words, 'tis much easier to talk like a Saint, than to be one. [1 Tim. 4. 8. Eph. 4. 31.]

IX. There's many a good Preacher that cannot learn his own Teaching, 'tis easier to say, *This do*, than to do it: When, therefore, I hear *Good Doctrine* from an evil Life, I may pity the One, but I will practice only the *Other*: The *Good Saying*s belong to all, the evil Actions only to their Authors. [Rom. 1. 18.]

X. Speak not well of any undeservedly, *That's sordid Flattery*: Speak not well of thy self, tho' never so deserving, *That's vain Glory*: But value more a *Good Conscience*, than *Good Commendation*. (1 Tim. 3. 9.)

XI. Speak not well of thy self, tho' others do so; Give no Occasion to others to speak otherwise than well of thee; neither speak thine own Praise, nor greedily hear them that praise thee, but when any Thing relates to thine own Commendation, watch against the Vanity of *Self-Appraising*.

XII. Speak not censoriously of thy Betters; nor scornfully of thy Inferiours; nor boastingly of thy self; speak always Truth, especially when called to speak it; and abhor Lying as you abhor the Devil, who is the Father of Lyes, and the Tormentor of Lyars [John 8. 44. Rev. 21. 8.]

XIII. Swear not falsely before a Magistrate, for this is an Appeal to GOD as your Judge, and an Engagement

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Engagement of GOD to be the Avenger; therefore, whenever you take an Oath, look that the Cause of it be necessary and weighty, the manner of it grave and solemn, and the End of it honest and sincere.

XIV. Swear not at all in your ordinary Discourse, for this will render the Truth of all you say, suspected by Wise Men: He that swears vainly, ought not to be much credited when he speaks truly, because he that dreads not an Oath, will not tremble at a Lye. [*Eph. 4. 25.*]

XV. Look carefully that Love to GOD, and Obedience to his Commands, be the Principle and Spring from whence thy Actions flow, and that the Glory of GOD, and the Salvation of thy Soul be the End to which all thy Actions tend; and that the Word of GOD, *i. e.* holy Scripture, be thy Rule and Guide in every Enterprize and Undertaking: *As many as walk by this Rule, Peace be on them, and Mercy.* (Gal. 6. 16. Isa. 8. 20. Eph. 4. 14. 2 Tim. 4. 3. Tit. 1. 9. and 2. 1.)

XVI. Enterprizing, and undertake no weighty Action without Advice from Heaven, asking Counsel of GOD by Prayer: He blasphemeth or blesteth our Endeavours, according as we own our Dependency upon Him, and Engagement to Him.

XVII. Then serve the Providence of GOD, in the Use of all lawful, and fit Means for attaining thy Ends, in all honest Undertakings; having first recommended them to the Divine Blessing: For know, That the Providence of GOD ordinarily works in a way of Concurrence with our Endeavours: Follow therefore, Providence, but run not before it. [*Jam. 1. 6.*]

XVIII. Always judge of Men by their Conversation towards GOD; never by GOD's Dispensation toward them.

XIX. Let

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XIX. Let not what is falsely talked of thee, ever trouble thee, for as ill Report makes no body an ill Man, be careful to do Nothing that deserves to be ill spoken of, and then let it never trouble thee to be ill spoken of undeservedly [*Prov. 22. 10.*]

XX. Revenge not an Injury, tho' thou could'st yet shew thou art able to revenge it, if thou woud'st. To Revenge a Wrong done unto thee, is a greater Wrong to thy self, than the Injury received by thee. Beware, when others hurt thee, that thou hurt not thy self. (*Rom. 12. 17.*)

XXI. Unwillingly undertake a Suit of Law, and most willingly make an End of it. Choose rather to buy Quietness with some Loss, than to gain much by Strife and Contention. For, going to Law is one of those *Lawful Things*, which is very difficultly manag'd without Sin: 'Tis rare if a Man wrongs not his Soul by Righting his Estate. [*Prov. 22. 29. and 24. 33. Mat 5. 40.*]

XXII. Look upon the Obedience to the Authority, which God has set over you in all Lawful and unforbidden Things, to be a necessary and Indispensable Duty, is not for Men to dispute, but obey, *1 Tim. 2. 2. Tit. 3. 1. 1 Pet. 2. 13.*

XXIII. Be strictly just in all thy Dealings with Man, and think not thy self discharged from the Duty of Righteousness towards thy Neighbour, by any extraordinary Measure of pretended Zeal and Piety towards GOD: *For all such Pretences to Piety are but Hypocrisie*: If Men be not really Honest, as well as seemingly Devout, Dishonesty and Unrighteousness will certainly shut Men out of Heaven, as Impiety and Prophaness, *1 Cor. 6. 9.*

XXIV. It is the great Wisdom of Man, to know both when and what to speak, and also, how, and when to be silent; for a Man may sin both ways, by our Silence, as well as by our much Speaking: *Wo*

unto

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unto us, if we do not speak to publish GOD's Truth, to plead GOD's Cause, to vindicate his Honour, and to sound forth his Praise, 1. Sam. 2. 30.

XXV. In Heaven our Reward shall be not according to the good Things we have Received here: At the Reckoning Day, he will be accounted the Wisest Man, that has laid out his Time in Good Duties, and his Treasure in good Works, Isa. 33. 6. Mat. 6. 20.

Blessed are they that Perfect are,
And pure in Mind and Heart;
Whose Lives and Conversations

From GOD's Laws never start.

By what means may a Young-man best
His Life learn to amend.

If that he mark, and keep GOD's WORD,
And therein his Time doth spend.

Psalms CXIX. 1. 9. Gen. 17. 1. 1 Kings 8. 61.
Mat. 5. 8. 48. Luke 6. 46. 1 Cor. 2. 6. Heb. 11. 40.

1 Pet. 3. 10. 11. 12. 13. For he that will love
Life, and see good Days, let him refrain his Tongue
from Evil, and his Lips that they speak no Guile:
Let him eschew Evil, and do Good: Let him seek
Peace, and ensue it: For the Eyes of the Lord are
over the Righteous, and his Ears are open unto
their Prayers, but the Face of the Lord is against
them that do Evil; and who is he that will harm
you, if ye be Followers of that which is Good.

Soli Immortali Gloria tota DEO.

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Spelling.

Psalm xxxiv. 11. 12. 13. 14. 15.

Come near to me, my Children Dear,
 And to my Words give Ear:
 I will you teach the perfect Way,
 How ye the Lord shall fear.
 Who is the Man that would Live long,
 And lead a Godly Life?
 See thou refrain thy Tongue and Lips,
 From all deceit and strife.
 Turn back thy Face from doing ill,
 And do the Godly Deed:
 Inquire for Peace and Quietness,
 And follow it with speed.
 For why? the Eyes of God above,
 Upon the Just are bent:
 His Ears likewise to hear the Cry.
 Of the poor Innocent.

The Letters.

The Small English Letters.

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Great

The Young Man's Companion.

The Great English Letters,

A B C D E F G H I K L M N O
P Q R S T U V W X Y Z.

The Small Roman Letters.

a b c d e f g h i k l m n o p q r s t u v w x y z &.

The Great Roman Letters.

A B C D E F G H I K L M N O P Q R S T U
V W X Y Z.

The Small Italick Letters.

a b c d e f g h i k l m n o p q r s t u v w
x y z &.

The Great Italick Letters.

A B C D E F G H I K L M N O P Q R S T U
V W X Y Z.

The five Vowels, are

a e i o u.

The Consonants, are

b c d f g h j k l m n p q r s t v w x y z.

*Note, That this v. and j. Consonants often be-
gins words.*

Double Consonants, are

c c f f l l n n s s.



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 *Note*, That a young Reader that hath got a strange singing Tone, or way of Reading, should for a time, be made to Breathe after the pronouncing of every Word. Pronouncing plain, for if you wantonly speak half Words, you may catch a Lissing, or other ill way of Pronunciation.

Walk in the ways of good Men, and keep the Path of the Righteous. Prov. II. 20.

The Young Man that can read a little, may, by Learning to divide the Words following, (in a great measure) be perfected.

A-ba-sed-, a-ba-ted, a-bi-ding, a-bi-li-ty, a-bo-mi-na-ble, A-po-the-ca-ry, ac-cep-ta-ti-on, ad-mi-ra-ti-on, af-fec-ti-o-nate.

Ba-nish-ment, Be-ne-vo-lence, Be-ne-dic-ti-on, Be-ne-fi-ci-al.

Car-ca-ses, Ca-la-mi-ty, Ca-ter-pil-er, Ce-re-mo-nies, Co-gi-ta-ti-on, Con-fi-de-ra-ti-on.

Da-mo-sel, De-cent-ly, De-ge-ne-rate, De-li-ca-cies, De-lu-si-on, De-di-ca-ti-on, De-li-be-rate-ly, Dam-na-ti-on, Dis-pa-ra-ti-on.

E-di-fi-ed, E-le-ment, E-le-ven, E-lec-ti-on, E-mi-nent-ly, E-nor-mi-ty, Ex-pec-ta-ti-on, Ex-Ex-hor-ta-ti-on.

Fa-mi-ly, Fa-mish-ed, Fa-mous-ly, Fa-mi-li-ar, Fi-de-li-ty, Fu-ri-ous-ly, Foun-da-ti-on, For-ni-ca-ti-on.

Gar-ri-son, Glo-ri-fi-ed, Gra-ci-ous-ly, Ge-ne-ra-ti-on, Gal-la-ti-ons.

Hea-vi-er, He-ri-tage, He-ri-tick, Ha-bi-ta-ble,

Jea-lou-sie, Im-a-gine, Im-a-tate, I-de-la-ter,

In-fi-de-li-ty, In-vi-ta-ti-on, Ju-ris-dic-ti-on, Il-lu-mi-na-ti-on.

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Ma-ni-fest, Mi-ra-cles, Mo-de-rate-ly, Ma-ni-fes-ta-ti-on, Men-ti-on.

Na-ked-ness, Na-ti-vi-ty, Na-tu-ral-ly, Ne-ces-sa-ry.

O-be-di-ence, O-pi-ni-on.

Ra-ve-nous, Ra-vish-ed, Rea-di-ness, Re-bel-li-on, Re-bu-ked, Re-com-mend-ed, Re-con-ci-led, Re-ge-ne-rate, Ré-so-lu-ti-on, Re-ve-la-ti-on, Re-demp-ti-on.

Sa-lu-ted, Sa-ti-ate, Sa-vi-our, Spi-ri-tu-al-ly, Sal-va-ti-on, Su-pe-ri-o-ri-ty.

Ta-pe-stry, Te-di-ous, Ty-ran-ni-cal-ly, Tax-a-ti-on, Tri-bu-la-ti-on.

Va-ga-bond, Va-ni-ty, Va-li-ant, Va-ri-ance, Ve-ne-mous, Va-ri-a-ble, Ve-he-ment-ly, Ve-ne-ra-ble, Ve-re-fi-ed, Vi-fi-bi-li-ty, U-ni-formi-ty, U-na-ni-mous-ly, Vex-a-ti-on, U-ni-ver-sa-li-ty.

 *Note*, For *Achai*, read *A-k-i*; for *Achan*, sound it *A-kan*, because *ch* is sounded like *k*.

For *Epiphany*, read *E-pif-a-ny*, because *ph* is sounded like *f*.

And omit the sounding of *b* at the end of long words, as *Si-lo-ab*, read *Si-lo*; the same of *Zech-a-ri-ab*, *A-do-ni-jah*, *A-tha-li-ab*, and the like.

Mens Names.

A Braham, Adrian, Alexander, Ambrose, Augustine, Anthony, Arthur, Albert, An-selem.

Barnaby, Bartholomew, Bennet, Benjamin, Bryan, Bernard, Barnabas.

Constant, Christopher, Charles, Cornelius, Clement, Curthbert, Constantine. *Daniel*,

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§

Daniel, David, Duke, Denis.

Edward, Edmun, Edwin, Ellice, Eleazar, Erasmus, Eustace, (*Emanuel, a Name proper to God only*)
Isa. VII. 14. Ebenezer.

Francis, Fredrick, Ferdinando, Felix.

George, Gregory, Gabriel Gamaliel, Gervas,
Giles, Geffery, Gilbert, Godfrey, Guy, Gerard,
Gideon.

Henry, Humphrey, Hugh, Harold, Harmon,
Herbert.

John, James, Joseph, Joshua, Jacob, Jeremy,
Job, Isaac, Jonathan, Jason, Jasper, Jonah, Josiah,
Justinian, Jabez, *Chron. 9. 12.*

Kenelm, Kester.

Leonard, Laurence, Lewis, Lionel, Lancelot,
Lodowick.

Matthew, Michael, Marmaduke, Martin, Miles,
Morris, Morgan, Matthias.

Nicholas, Nathaniel, Nathan, Nero.

Oliver, Owen, Origen, Otho.

Phineas, Patrick, Paul, Peter, Peregrine, Pierce,
Philip.

Robert, Richard, Roger, Ralph, Randolph
Randal, Rowland, Reuben.

Samuel, Simeon, Simon, Solomon, Sampson,
Saul, Stephen, Swithen.

Thomas, Timothy, Titus, Tobiah, Toby,
Valentine, Vincent.

William, Walter, Walwin, Wilfred.

Zachary, Zopyrus, Zeleuccus.

 *Note, That the English Names of Baptism are generally either Saxon, as Robet, Richard, Henry, William, Edward, Edmund, Edwin, Gilbert, Walter, Leonard, &c. which are all very significative; or else out of the Old and New Testament, as John, Thomas, Abraham, Isaac, Jacob,*

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Jacob, &c. The common People, for Sir-Names, added their Fathers Names with *son* at the end thereof, as *Thomas Jackson*, *Robert Richardson*, &c.

They also oft took their Fathers Nickname, or Abbreviation, with addition of *s*, as *Gibs*, the Nickname, or Abbreviation of *Gilbert*; *Hobs* of *Robert*; *Nicks* of *Nicholas*; *Batts* of *Bartholomew*; *Sams* of *Samuel*; and thence also, *Gibson*, *Hobson*, *Nickson*, *Samson*, &c. Many also were Sir-named from their Trade; as *Smith*, *Foyner*, *Weavers*, *Butchers*, &c. or from their Office, as *Potrer*, *Steward*, *Shepherd*, *Carter*, &c. or place of Abode, as *Atwood*, *Atwell*, *Atbill*, &c. which since are shrunk into *Wood*, *Well*, *Hill*, &c.

Note also, That the Sir-names, that hath either K. or W. are of the Antient *English* Race, for that neither K. nor W. were used in the *Latin*, nor in any of the three Languages thereon depending: And tis' said, the Married Women in *France* retain their Maidens Sir-name. Lastly, The Pride of Scholars has also wrought alterations in some Names, (saith one) and the fear of Punishment has been all along the occasion of several Mens changing their Names, to avoid being discovered. [Author of the *New State of England*, 1691.]

Yet the changing of Names, for the Glory of God, without hurt to any Body, may be done; for Heathen *Nebuchadnezzar*, changed *Daniel* unto *Bell*, their God, and gave him the Name of *Belsbazzar*. (*Dan. 5.*)

Almighty God changed *Abram* to *Abraham*; *Sari* to *Sarah*; *Jacob* into *Israel*; *Peter* into *Cephas*; *Saul* to *Paul*.

Womens

Womens Names.

A N N , Abigall , Agnes , Alice , Arabella ,
Agatha , Amey , Avice .

Barbara , Betrice , Bridget , Bennet , Blanch , Bona ,
Beata .

Catharine , Clara , Cassandra , Cicely , Charity ,
Christiana , Constance , Cornelia .

Dorothy , Deborah , Dinah , Dorcas , Diana
Douglass .

Elizabeth , Eleanor , Eve , Esther , Emme , Editha ,
Eunice , Eliza .

Frances , Fabia , Flavia , Florence .

Goditha , Gertrude , Grizel , Grace .

Hannah , Helenar ,

Isabel , Julia , Joan , Jane , Joice ,

Leah , Lettice , Lydia , Luce , Lucretia , Lois .

Mary , Martha , Margery , Margaret , Maudlin ,
Milicent , Marcella , Miriam , Magdalana .

Naverin .

Priscilla , Prudence , Penelope , Philippi , Phillida ,
Phæbe .

Rachel , Rebecca , Rosamond , Rose , Rosmary ,
Sarah , Susanna , Sophia , Sabrina , Sophronia ,
Sybil .

Tibitha , Temperance .

Ursley , Vesta .

Winifred .

Zenobia , Zantippe .

 *Note*, It is said, The Married Women in
France change not their *Sir-name* , but always
write themselves by their Fathers *Sir-name* .

*A Child left to himself, bringeth his Mother to
Shame*, Prov. XXIX. 15.

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He that refuseth Instruction, despiseth his own Soul; but he that beareth Reproof, getteth Understanding. Prov. XV. 32. and XXX. 17.

‘Let me give it in Charge (says Doctor Bray)
 ‘to you that are Parents, not to give to your
 ‘Children any other Names, but what are of
 ‘Note for their Eminent and Good Example,
 ‘that they may have always before their Eyes
 ‘whom they may imitate for their Vertue.
 [Doctor Bray’s Lectures, p. 29.]

Verses for Children to Read every Morning.

WHEN in the Morning thou dost rise,
 Lift up to God thy Hands and Eyes,
 And Praise his Name who did all Night
 Keep thee, in safety to the Light
 Of the Morning; also Pray,
 That God would keep thee all the Day,
 From those great Dangers which befall,
 Oft-times on Young, on Great and Small;
 And pray to God more Grace to give
 In his true Fear all Day to live;
 And not to Sin, and him Offend,
 Who doth to thee all Blessings send
 Then wash thy Hands, and thy Head comb,
 Keep clean thy Cloaths Abroad and Home.
 When at the Table thy Parents sit,
 What they Command, see thou do it:
 Whether to sit, or otherwise,
 To wait at Table, ’till they rise.
 Let not thy Tongue at Table walk:
 A Child’s unwise to Chat and Talk.

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The Young Man's Companion.

9

Would'st thou be Vertuous whil'st thou art Young;
Then learn to bridle well thy Tongue,
Learn to Read, O Child, with care:
For what with Learning can compare?
'Twill Comfort yield, and chearful make,
When Parents dye, and Friends forsake;
It is more rare than Chains of Gold,
The worth of it cannot be told.
All Words learn thou rightly to Spell,
And strive to Read true *English* well;
And also learn, now in thy Youth,
To know and fear the God of Truth:
Learn to resist the poisonous Evil;
That flows from Sin, the Flesh and Devil:
Learn thou (Dear Child) a Vertuous Mind,
Unto good ways be thou inclin'd.
O cry for Faith, on God depend,
And thou wilt be happy in the end.
O learn, by Prayer, on God to call;
Obey his Grace, and thou hast all:
Then waste not time, like foolish Boys,
In Games, and Sports, and silly Toys.
Time that is past, there's none can recall,
And Time to come 's uncertain unto all;
Thy present time redeem, therefore,
For time e'er long will be no more
To thee in this World.

*Prayers for little Children in Charity-
Schools.*

To be hung up in the School.

First worship God, he that forgets to pray,
Bids not himself Good-morrow, nor Good-day.

10 *The Young Man's Companion.*

A Prayer for a Child to say Morning and Evening at Home, and when ready to go from School at Night.

O Blessed GOD that giveth me Breath, and all things needful, I humbly pray thee to incline my Heart to the Love of Learning, and Obedience to my Friends, for Christ's sake. *Amen.*

Our Father which art, &c.

Each Child being come into its place in the Church, to kneel down and say,

O Lord, I pray thee, let thy Holy Spirit assist me, that I may hear thy WORD Preach'd with a Holy Fear, and by Faith bring forth the Fruits of Holiness, thro' Jesus Christ. *Amen.*

When Sermon is done, say

A Almighty GOD, now that I have heard my Duty, I pray thee to give me Grace to Obey thy Laws. *Amen.*

The Child to say before Meals, with Parents.

O Heavenly Father, we humbly thank thee for these, and all other thy Mercies bestowed upon us, for Christ's sake. *Amen.*

After Meals, to say

GOD be thanked for this Refreshment. O Lord, we pray thee to Bless thy Church, our Gracious Queen, and all People, for Christ's sake. *Amen.* With

With Morning Prayer the Day begin,
With Evening Prayer, the Night shut in;
Without Prayer S I T not to Eat,
Without GOD's Praise rise not from Meat,

' A Just Man, (saith St. Chrystom) leaves
' not off to Pray, unless he leaves to be Just:
' He always prays, who always does well.
' *The good Desire is Prayer, and if the Desire be*
' *continued, so is the Prayer also.* (Psal. 55. 17.)
' Where-ever thou art (saith St. Augustine) pray
' at least secretly and within thy self. If thou
' hast not the Convenience of Religious Assem-
' blies, and the House of God, be not concerned
' for want of a proper Place, for every good
' Man's Heart is the Temple of God, and his
' House of Prayer. Be thou in Bed, abroad in
' the Fields, at home in thy Closet, the Place
' makes no Difference; thy Prayers will conse-
' crate, and make it an Habitation of God's Spi-
' rit and gracious Presence. [*His Medi. Transf. by*
Dr. Stanhope, Anno 1708. p. 381.

Sober Young Man, for thy Edification, Read
often the *Book of Common-Prayer*, tho' our Dis-
senter's despise it, because call'd Common. Is not
God's Love to Mankind Common also? Shall we
therefore despise them? Are not we to be Christi-
ans after the Common Faith? (Tit. 1. 4.) Com-
mon Salvation. (Jude 3.)—But,—

Our Common-Prayer-Book

IS useful to good Christians, where they may
Find helps to true Devotion every Day;
The Holy Martyrs, whom our God did guide,
Compos'd that Book, in whose defence they dy'd,
B 6 Stands

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Stands as a Land-Mark to an Erring Age,
To help frail Mortals in their Pilgrimage,
To th' Heavenly Can'an, with God's Word and
[Grace,

Are certain Rules to end the Christians Race :

That is the Churches Day-star ! O ! That none

May ever her just Rule and Rites disown ;

The *Common-Prayer* enlightens many one,

Which else would want true Religion.

It is a Book not hurt by *Envy's* Dart,

A present Comfort to a Contrite Heart,

All Forms of Prayer, in Scripture's not forbid,

Yet are by those, who're by false Teachers led ;

Who say their Prayers come from the holy Spirit,

So by their nimble Tongues & Looks, they Merit

Great praise from Ignorant Souls, to make believe

Their Prayers do come from Heaven, as they
[conceive :

Boldly they say their Writings are as good

As is our Bible, for Souls Food.

The way of Truth, you see, is hard to find,

Among such num'rous Errors thus combin'd ;

So many divers Paths among them are,

So many Gins the wavering Soul to Snare :

That even those jarring Heresies unite,

To Cozen one, and make their Profelite ;

• While the poor Soul that's heedless, goes astray,

Leaving the good and old Religious Way ;

In that foul Ditch soon helpless buried lies,

Slily dig'd by the worst of Enemies :

And tho' all Tempests do our Church assail,

Yet never shall the Gates of Hell prevail.

If any impenitent Sinner prays to God without
a Resolution to avoid the same Course of Life, he
cannot think but his Prayer will provoke God to
punish him, rather than obtain Favour. — And
when

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when he prays to God *To forgive him his Trespases, as he forgives others*, it is as if he should say *Lord be thou reveng'd on me, for I am resolv'd to be revenged on my Brother.*

Such obstinate Sinners matter not to sit and sleep in Church, leaning their Heads against the Pews in time of Worship, on the *Lords-Day*, contrary to these Commands. *1 Kings 8. 54. Psal. 95. Dan. 6. 10. Mat. 17. 14. Mark 11. 25. Luke 22. 41. Acts 20. 36. and 21. 5. Eph. 3. 14. Eph. 5. 2. 10. Such have not the Fear of God in their Hearts, despising God's Laws. Mark 13. 35. 1 Thess. 5. 6. Eph. 5. 14.*

The first step to true Religion, is to depart from Iniquity, all other steps, in Religious Performances, 'till that be, avail little; *For if Iniquity be approved in the Heart, God regardeth not the Man's Prayer. (Psal. 66. 18.)*

*Our Saviour cry'd, Repent, repent,
As John that 'fore our Saviour went:
Remember, that Christ Jesus shall
Thoughts, Words and Deeds, to Judgment call.*

*For if we would Judge our selves, we should not be
Judg'd, [of the Lord] 1 Cor. 11. 31.*

' *The Common-Prayer*, is so judiciously contriv'd
' *(saith Dr. Comber)* That the Wisest may ex-
' ercise at once their Knowledge, and Devotion,
' and yet so plain, that the Ignorant may pray with
' Understanding: So full, that nothing is omitted
' that is fit to be ask'd in publick: So particular,
' that it compriseth most Things which we could
' pray for in private; and yet not so long as to
' tyre out any that have true Devotion, viz. a
' *Contrite Heart. See Dr. Comber's Discourse of
the Common-Prayer.* ' The

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' The Reformation of Religion [from Popery]
 ' by our Holy Martyrs, was glorious, sealed it
 ' with their Blood. [In Queen *Mary's* Days] it
 ' was one of the greatest Blessings to our Nation.
 ' Now verily (saith one) the Luke-Warmness,
 ' Hypocrisie, and most scandalous Schisms, as
 ' well as gross Prophaneness of too many of this
 ' Nation now unthankful for, and making no
 ' better use of it, threatens the Nation with the
 ' Loss of this our most Holy Church and Religi-
 ' on for not receiving the Truth in the Love
 ' thereof. (2 *Theff.* 2. 10. *Rom.* 1. 18) How
 ' justly may God plague so wanton a People with
 ' the *Latine-Service*,— for their unreasonable
 ' Contempt of our most holy *Liturgy*,— what
 ' can we say, why our Bibles should not be taken
 ' from us, and lock'd up in a Language unknown
 ' to the Common People: Why may not God in
 ' Just Judgment, send those Swarms of Locusts;
 ' The *Friars* and *Mass-Priests* among us, for our
 ' bad Usage of our Gospel Ministers, &c. [See
 ' *Catholick Unity, &c.* By Mr. Briggs, 1704. p. 53.

More of the Common-Prayer.

' Some will not come to our Prayers (saith
 ' Bishop *B.*) because, as they pretend, they do not
 ' like them. But why do not they like them? Is
 ' there any Thing in them contrary to the Word
 ' of God, or unbecoming His Service? That most
 ' of them, be sure cannot say; for they never
 ' Read nor heard them in their Lives, nor are
 ' suffered to do it, by those which have power over
 ' them, lest they should see, as they certainly
 ' Would, their Error or Mistake.

' And they who have sometimes perhaps Read
 ' or heard them, if they would but impartially

' Examine

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‘Examine them by God’s Revealed Will, cannot
‘but acknowledge them to be Exactly Consonant
‘and agreeable to it. And some of them have
‘testified the same, by joining with them upon
‘Occasion, which it is supposed they would ne-
‘ver have done, if they thought it Unlawful; as
‘it must needs be, if there be any Thing in them
‘contrary to God’s Word.

‘But why then do not they do it often? Why
‘not Every Day? The great Reason which they
‘pretend, is, because our Prayers are Read out
‘of a Book; and they had rather hear a Man Pray
‘by Heart, and *Extempore*, which they think to
‘be more Edifying; but the contrary to that hath
‘been often Demonstrated, beyond all Contra-
‘diction; together with the many and great In-
‘conveniences which usually follow upon such
‘private *Extempore* Prayers in Publick, not to be
‘suffer’d in the Church of Christ, as they never
‘were in any part of it, ’till of late Years, and
‘then too, no where else but in this Island.

‘And therefore at present, I would only desire
‘those who seporate from our Publick Prayers,
‘not out of Humour or Faction, but meerly out of
‘an erroneous and misguided Conscience, of
‘which Sort, I hope there are some. I would desire
‘such to consider, Whether the great Promise
‘which our Saviour hath made to publick Prayers,
‘can possibly be apply’d to their way of *Praying*.

‘To me it seems impossible, in that they do not
‘perform the Condition required in it; it runs
‘thus: *Again I say unto you, that if two of you*
‘*shall agree upon Earth, touching any Thing that*
‘*they shall ask, it shall be done for them of my Fa-*
‘*ther which is in Heaven,* Math. xviii. 19. It is
‘plain that this Promise belongs to *Publick Pray-*
‘*ers*, wherein those several Persons agree together
‘before-

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‘ before-hand what they shall ask, or pray for.

‘ But where the Minister useth only *Extempore* Prayer, how many People soever may be present at it, there are *no Two* of them, who agree what they shall ask: That is left wholly to the Minister, none of the People so much as knowing what he intends to ask; nor he himself neither before he hath ask'd it.

‘ They may perhaps agree to it after they hear it; and perhaps not, but if they do, that is not the Thing which the Promise requires: For it is made *only to those*, who agree touching any thing that they shall ask; and so requires a previous Agreement upon the Matter of our *Publick* Prayers, before we put them to *Almighty God*, which they who use only *Extemporary* Prayers, can by no means pretend to, nor by Consequence to this great Promise of *God's* granting what they ask. See the great Necessity and Advantage of publick-Prayer, &c. by Bp. *Beveridge*, [price One Shilling] p. 50, 51, 52.

And for the Devout Worship of God in the Church, read p. 70, &c. seriously of that Book.

‘ We dress our selves (saith Dr. *Taylor*) upon a Day of Religion, and then we cannot endure to think of *Sin*, and if we do, we sigh, and when we sigh, we pray, and suppose, that if we might die upon that day, it would be a good Days Work, for we could not die in a better Time; but let us not deceive our selves.

‘ That is our Picture, that is like us every Day in

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' in the Week ; and if you are as just in your
' Buying and Selling, as you are when you are
' saying your Prayers; if you are as Chaste in
' your Conversation, as you are in your Religious
' Retirement; if your Temperance be the same
' every Day, as it is in your Thoughts upon a Fast-
' Day; if you Wear the same Habit of Vertue
' every Day in the Week, as you put on upon a
' Communion-Day, you have more reason to think
' your selves prepar'd [for the Lord's Supper, or
' Die] than by all the extempore Piety, and solemn
' Religion that arises at the sound of the Bell, and
' keeps her Time by the Calendar of the Church,
' more than by the Laws of God. [*The Worthy
' Communicant*, by Dr. Taylor. p. 108.]

Note, That 'tis said in the Common-prayer-
book of the Protestants in Switzerland have a
Law to Fine such Persons as come to Church in
Gaudy Attire, as if they went to act their Parts
in a Play: For solid and plain Apparel (especially
when at Church) shews Signs of Humility: For

*Humility, the Spring of Vertue is;
Humbling thy self, Vertue thou canst not miss.
Delight in Vertue: Vice be sure to shun;
He's happy that a vertuous Course doth run.*

*Youth's Behaviour in the Church. To be
hung up in Schools, and in the Church.*

WHEN into th' Church thou safe are come,
Strive not to get thy Neighbours room.
God doth call't the *House of Prayer*,
He knows thy Thoughts and Intent's there:

They

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Thy Body there humbly behave,
 Yea, like an Old Man, be thou Grave;
 Kneeling or Standing, to GOD pray,
 For Sitting then, is ill some say:
 And if thy Neighbour dare sleep there,
 To wake him, do not thou forbear.
 The outward means there is to move
 The Peoples Hearts our God to Love.
 There unto GOD thy Sins confess,
 And pray for Grace and Forgiveness;
 Pray still in Faith, forsaking Sin,
 And GOD's Blest Favour thou shalt win:
 A contrite Heart he'll not despise,
 Let that be thy chief Sacrifice.
 Depart from Church when Worship's done,
 And in GOD's fear, thy Race then run
 To the End, without love to Sin,
 Else thou'lt come short thy Crown to win;
 A Crown of Glory thou shalt have,
 If wilful Sin thou'rt sure to leave,
 And of Christ's Merits have a share,
 Because thy Sins thou didst not spare
 From trying them by GOD's good Laws,
 So do'ſt by Faith o'ercome thy Foes,
 The World, the Flesh, likewise the Devil,
 Which had so oft drawn thee to Evil.

*The Twelve Articles of the Christian Faith,
 called the Belief, or the Creed.*

I Believe in God the Father Almighty, Maker
 of Heaven and Earth, [*and of all things visible
 and invisible.*]

And in Jesus Christ his Only [*and Eternal*]
 Son our Lord. Who was conceived by the Holy
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Ghost, born of the Virgin Mary, suffered under Pontius Pilate, [*for the Sins of the World,*] was Crucified, Dead, and Buried; he descended into Hell, [*and triumphed over the Powers of Darknefs.*] The third Day he rose again from the Dead, he ascended into Heaven, and [*as I most surely believe, now*] sitteth on the right Hand [*and Eminent Glory*] of God the Father Almighty, [*interceding for his faithful People*] from thence he shall come [*at the end of the World,*] to Judge the Quick and the Dead, [*according to their Works.*]

I believe in the Holy Ghost, [*the Lord and giver of Life, Wisdom, and Vertue, and all that good is.*]

The Holy Catholick [*and Apostolick*] Church, [*where is the word of God, the Sacraments, and all other means of Salvation.*]

The Communion of Saints, [*in the Service of God, and expectation of consummate Bliss.*]

The forgiveness of Sins, [*by the dear Merits of Jesus Christ.*] The Resurrection of the Body, [*by his rising.*] And the Life Everlasting, [*thro' his purchase.*] Amen.

These Twelve Articles of the Christian Faith, (with the Church Catechism) the Minister of every Parish are bound (by Law) to Teach the Children, and others of their Parish, the true meaning of it.

But our *Dissenters* Ignorantly Cavil against the Promise and Vow that the Godfathers and Godmothers are said to promise in the Child's Name, viz. *Of renouncing the Devil and all his Works, &c.*

They do not then make the Promise for themselves, (saith one) for that was done at their own Baptism; neither do they Promise that the Child shall do it, for that is not in their Power, and therefore

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therefore more than they can promise; but they make the promise in the Child's Name, as his Proxies, so the Child doth it by them. — They speak the words, but they speak them only in the Name of the Child; so that he makes the Answer in and by them.

As when a King is Crown'd in his Infancy, he taketh the Coronation-Oath, by some Deputed to take it in his Name, and he is bound as much by it as if he took it himself.

And in such Tenures of Land, where the Heir cannot be admitted without doing Homage, or swearing Fealty to the Head-Landlord, if a Child, or Minor, doth it by his Guardians, or they in his Name; it is as good in Law, as when it is done by the Heir himself in his own Person, &c.

[For further Satisfaction Read the Bishop of St. Asaph's Explanation of the Church Catechism, Printed 1705. Sold at the Bishops-Head, in St. Paul's Church-Yard, London.]

So that I say, the Promise ought not to be less than the Gospel requires, viz. Faith and Obedience.

And if the Sureties for Children at Baptism, did use their best Endeavours that they may be Trained up in the Fear of God, the World would soon grow better: But the Neglecters thereof shall certainly feel Sorrow of Soul, sooner or later in this World, or in that to come.

And as often as a Child is ask'd this Question, *Dost thou not think that thou art bound to believe, and to do as they have promis'd for thee?* He answers, *Yes, verily, and by God's help so I will.*

Which imprints upon his Mind a Sense of his own Inability to do it of himself, and teacheth him to look up to God for his Help and Assistance in it. [See a Book intituled, *A serious Address to Godfathers.*

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Godfathers, &c. Sold by J. Downing in Bartholomew-Close, near Smithfield, London. Price Two-pence.

And *Lastly*, The Child must pray to God to give him Grace to keep him stedfast in his true Faith and Fear as long as he lives, thro' Jesus Christ our Saviour, 2 Cor. 12. 9. Phil. 4. 13. Mark 13. 13. Heb. 3. 4. Rev. 3, 26. 2 Cor. 3. 5.

But in the *Common-Prayer-Book* of the Protestants of Zurich, in Switzerland, p. 91. 92. Faith,

'Every Year both Godfathers and Godmothers send *New-Year's* Gifts to their Godchildren, as Tokens of their Affectionate Love and Care towards them; which some continue until the Children be grown of Age to come to the *Holy Communion of the Lord's Supper*; some do till they be Married, if the Godchildren be deprived of their Parents in their Infancy, then the Sureties ought to take care for their good Breeding, and Godly Education and Maintenance.

'The Sureties are commonly used to Feast their Godchildren, (at least) once a Year, at the Day of their Nativity, to renew (in a manner) their solemn Vow and Promise made in Baptism, and then they exhort them to be Gentle, Meek, and Obedient to their Parents, Superiours, and School-Masters, and to walk in all Godliness.

 Note, That Dr. Bray tells us, That the Poms of the World are all the Affectations of Grandure and Greatness in sumptuous Houses, rich Furniture, uppermost Places, titles of Respects, and costly Apparel. [His Lectures. p. 220.] i. e. he means, when People are proud of those Fineries.

Noah's

Noah's Precepts are, (*tis said.*)

1. **F**OR GOD's Worship. 2. Against Image Worship. 3. Ordaining Magistrates. 4. Against shedding Innocent Blood. 5. Against Adultery, &c. 6. Against Robbery.

 It was the Observation of the Learnedest King that ever sat hitherto in the *English* Throne, (*said one*) that the Cause of the Miscarriage of our People into *Poperj*, and other Errors, was their ungroundedness in the Points of *Catechism*, how should those Souls be but carry'd about with every wind of Doctrine, that are not well Ballasted with solid Informations whence it was, that his late Majesty (of happy Memory) gave publick Order for bestowing the latter part of God's Day in familiar *Catechising*, than which nothing could be advised more necessary to the Souls of Men; it was the Ignorance of some Cavillers, that Taxed this Course as prejudicial to Preaching: Since in Truth the most useful of all Preaching is *Catechetical*, this lays the Grounds, the other raiseth the Walls and Roof, this informs the Judgment, &c. [See Bishop Hall's Preface to a Book Intituled, *The Old Religion*,] meaning the excellent Catechism of the Church of *England*; not the *Assemblies shorter Catechism*, composed by those *Presbyterians* said to be Instrumental in bringing King *Charles* the First to the Block: Newly reprinted, and Dedicated to that Parliament that were also Instrumental towards the same.

Which Catechism the chief Preacher in the Dissenters Congregation in *Bedford* (made up of *Presbyterians*)

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Presbyterians, Independants, Anabaptists, Antinomians, Teaches his Hearers Children on Thursdays Weekly. Anno 1709.

So that by this Catechism it seems to justifie their cutting off the Kings Head: For in p. 4. the Preacher saith to a Child, *What are the Decrees of God?* And the Child must Answer, *The Decrees of God are his Eternal Purpose according to the Counsel of his Will, whereby, for his own Glory he hath fore-ordain'd whatsoever comes to pass.*

To which I answer in brief, *If God fore-ordain'd whatsoever comes to pass, then what need is there for People to mind Religion?* For if that had been true, *Isaiah* would not have said, *They have chosen their own ways. (Isa. 66. 3.)* and that *they have set up Kings, but not by me (saith God. Hos. 8. 4.)* Then how is it, *That God fore-ordain'd whatsoever comes to pass.*

A Gentleman (I am told) hearing one of their Preachers press this Error to the People; after Sermon the Gentleman Cain'd him, at which the Preacher was Angry: *Why, said he, according to your Preaching, God fore-ordain'd I should Beat you, if he Ordain'd whatsoever comes to pass.*

THE

THE LORDS-PRAYER.

*To be Read with, or without the Verses,
which may be Printed, or fairly Written,
upon one side of a Sheet of Paper to hang
in the House, to encourage Youth to get
it by Heart.*

THou to thy Mercies Seat our Souls dost gather,
To do our Duty unto thee, — Our Father,
To whom all Praise, all Honour should be given,
For thou art the great God — which art in Heaven.
Thou by thy Wisdom rul'st the World's whole frame,
For ever therefore, — Hallowed bethy Name.
Let never more Delay divide us from
Thy glorious Grace, but let — Thy Kingdom come,
Let thy Commands opposed be by none,
But thy good Pleasure, and --- Thy will be done,
And let our Promptness to obey, be even
The very same, — In Earth, as it is in Heaven.
Then for our Souls, O Lord, we also pray,
Thou would'st be pleased to — Give us this Day,
The Food of Life, wherewith our Souls are fed,
Sufficient Raiment, and — Our daily Bread.
With every needful Thing do thou relieve us,
And of thy Mercy, pity — And forgive us,
All our Mis-deeds in him, whom thou didst please.
To make an Offering for — Our Trespases.
And forasmuch, O Lord, as we believe
That thou wilt pardon us, — As we forgive.

Let

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*Let that love teach us, wherewith thou acquaints us,
To pardon all — Them that trespass against us,
And tho' sometimes thou find'st we have forgot*

*This Love, or thee, yet help, — And lead us not
Thro' Souls or Bodies want, to Desperation,*

*Nor let Earth's gain drive us — Into Temptation,
Let not the Soul of any true Believer*

*Fall in the time of Trial, — But deliver,
Yea, save them from the Malice of the Devil,*

*And both in Life and Death; keep -- us from Evil,
Thus pray we Lord, for that of thee, from whom*

*Can this be had, — For thine is the Kingdom,
The World is of thy Works, the wond'rous Story,*

*To thee belongs — The Power and the Glory,
And all thy wondrous Works hath ended never,*

*But will remain — For ever and for ever.
This we poor Creatures must confess agen,*

Till we shall say Eternally — A M E N.

O Father of the World! whose Throne on high
Is plac'd in *Light* above the *Chrystial Sky*;

Let all thy Works thee their great Lord proclaim,
And with loud praises Hymn thy Sacred Name:

Let thy dear Son his promis'd Empire gain,
And over all th' *Obedient Nations* Reign:

Let *Sin's* and *Hell's* Proud Kingdom soon decay,
And *Earth*, as well as *Heaven*, their Lord obey:

For our frail Bodies needful Food assign,
But chiefly Feast our Souls with *Food Divine*.

O thou, on whose free *Grace* and *Love* we live,
Forgive our Sins, as others we forgive:

Save from the Tempter those who trust in thee,
O save at once from Sin and Misery;

Thy Glorious Might, no Time or Place restrain,
Thou dost, O God, to *Endless Ages* Reign.

Thus

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Thus to the King of *Heaven* devoutly Pray,
Nor's that enough, you must his Laws Obey;
Else him in Glory ne'er expect to see,
Nor with vain *Idle Faith* depend on me;
If not your Lord, I can't your Saviour be.

Note, That (before) *Our Lord's Prayer* is set indifferent Characters from the lines of Verse to be read.

And tho' it is in the Presbyterians *Assemblies shorter Catechism*, which the Independent Preacher in *Bedford*, together with the Ten Commandments and the Creed, yet the Children say, *He teacheth them not the Lord's Prayer.*

For one of their Teachers tells Parents, *To teach Children to say, Our Father, &c. in a state of Nature, is to teach them to lie to the Lord, and speak Blasphemy against God.* [Parents Primmer, By *J. Wait.* p. 124.]

Nor, Let the Reader Judge whether our Independents, do not in some sort imitate some Papists, who made a Law, (or Order) *If any taught their Children the Lord's Prayer, the Ten Commandments, and the Apostles Creed in the vulgar Tongue, that was crime enough to bring them to the Stake.* [History of Reformation. By Dr. Burnet, Vol. 1st. p. 31.]

How many People say, *Our Father*; but if a Father, where is the Obedience to his Laws? They say, *which art in Heaven*; but did they believe it, how durst they so wilfully commit Sin on Earth. They say, *Hallowed be thy Name*; yet take God's holy Name in vain. They say, *Thy Kingdom come*; yet oppose the Kingdom of Grace, being Enemies to *Righteousness*. They say, *Thy will be done on Earth as it is in Heaven*; if they truly desire this, they would obey Christ's Precepts in holy Scripture. They say, *Give us this day our daily Bread*; yet are not thankful neither for
Christ

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Christ, the Bread of Life, nor their daily Food. They say, *Forgive us our Trespases, as we forgive them that Trespase against us*; while their Hearts are full of Malice and Revenge against their Neighbours. They say, *Lead us not into Temptation*; yet run into it, and tempt the Devil sometimes to tempt them. They say, *Deliver us from Evil*; and yet deliver themselves up to Evil. Thus it is with all those that live not in the Fear of God, whose Portion will be the Lake of endless Punishment without a speedy Repentance.

The Ten Commandments.

Sinai's two Tables Faithful *Moses* brought
Down from the Mount that *Israel* might be
[taught?]

The great *Jehovah* sending Precepts Ten,
That shews thy Duty unto God and Men.

1. Have thou no other God but me.
2. Unto no Image bow thy Knee.
3. Take not the Name of God in vain.
4. Do not the Sabbath-Day Prophane.
5. Honour thy Father and thy Mother too.
6. And see that thou no Murder do.
7. From vile Adultery keep thee clean.
8. And Steal not, tho' thy State be mean.
9. Bear no false Witness, shun the Blot.
10. What is thy Neighbour's covet not.

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Happy shall that Man become,
 Who this Law departs not from;
 Blessings will descend on him,
 From the Mount of *Gerizim*:
 But from *Ebal* they shall hear
Curses, who *Rebellious* are:
 Death for them attending stands,
 Who break these *Just Commands*:
 And to those who them obey,
 God propoſeth *Life for Aye*.

Ten Commandments, in Verſe.
 By G. Whither.

I. **S**erve but *One* God, and let Him be
 That God who *Made* and *Ransom'd*
 [thee.

II. Let every *Hand*, and *Heart* refrain
 An Image of our God, to feign.

III. If thou wilt free be kept from blame,
 Take not in vain God's holy *N A M E*.

IV. To *Hallow* do not thou forget
 Those *Times*, which God apart hath ſet.

V. On them all *Honours* due, beſtow,
 Who by the *Name* of *Parents* go.

VI. Thy *Maker's* Image do not *Spill*,
 Where God *Commands* thee *not to kill*.

VII. Commit

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VII. Commit thou no such Act unclean,
As here *Adultery* doth mean.

VIII. What want so e'er oppresses thee may,
Steal not another's Goods away.

IX. In any case no *witness* bear
Of Things which false, or doubtful are.

X. Another's Right desire not,
But be contented with thy Lot.

Thou shalt write them upon the Posts of thy House.
Deut. 6. 9. And I desire that *Young Men* would
write them on Paper, and hang them in their
House, and to get them by Heart, viz. *Writing them*
in their Heart, Psalm. 119, 165 : *Great Peace have*
they which love thy Law; and nothing shall offend
them.

Deut. XXVIII.

Young Man, Read this Chapter often.

*The Names of Trades or Callings; Useful
for Young Men in Directions of Letters,
as well as the Table of Shire-Towns, that
the Names be truly spelt, that the Letters
may not miscarry.*

Apothecary, Attourny, Armourer, Brown Baker,
Barber, Chyrurgeon, Brick-Layer, Brewer,
Bowyers, Braizer, Bayliff, Butcher, Black-Smith,
Book-Seller, Carpenter, Carrier, Carver, Tallow-
Chandler, Bottle-maker, Cheefe-monger, Confection-
ner,

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oner, Cloth-worker, Comb-maker, Collier, Cutler, Cordwainer, (or Shoe-maker,) Cook, Draper, Dyer, Drugster, Fruiterer, Farrier, Farmer, Gardener, Fell-Monger, Fish-Monger, Flax-dresser, Founder, East-India Company, Embroiderer, Glafs-maker, Glazier, Glover, Gold-Smith, Girdler, Grocer, Gun-Smith, Haberdasher, Hat-maker, Hosier, Horse-courser, Husband-man, Inn-holder, Jeweller, Iron-monger, Leather-seller, Lawyer, Joyner, Maltster, Meal-man, Mercer, Merchant-Taylor, Millener, Nailer, Oil-man, Painter-stainer, Pavier, Perfumer, Pewterer, Plaisterer, Pen-maker, Parish-Clerk, Plummer, Porter, Poulterer, Printer, Periwig-maker, Rope-maker, Sadler, Sawyer, Silk-Dyer, Scrivener, Silk-weaver, Skinner, Stationer, Salter, Stone-cutter, Tanner, Trunk-maker, Turkey-Merchant, Turner, Vintner, Upholsterer, Wheel-wright, Wine-Cooper, Wood-monger, White-Baker, Wax-Chandler, Silk-weaver, Wooll-packer, Waterman.

As to Trades and Callings, saith Dr. Bray, viz. Such as tend to the hurt, not the good of the Publick, are to be Renounced. The Publick good is the great End of all the divers Callings of Men, as you may see, (1 Cor. 12.) And, I wish the Magistrate would universally Condemn the Callings of such, who keep Tipling-Houses, meerly to harbour Vagabonds and loose People, and to draw Men into Riot and Excess, to the great Impoverishing of many Families.

But an Inn-keeper, whose House, is well Situated for the Entertainment of the Traveller upon his lawful Occasions, is of great use to the Commonwealth.

And, tho' there be more of Temptation in his Calling, than most others, yet if he takes care to prevent, as much as possible, all Swearing, Drunkennells

Drunkennes and Gaming, &c. within his Doors; all Lewdness and Wantonness amongst his Servants; and will do all he can to discourage Rioting to unreasonable Hours, he will thereby do good Service to God as well as his Country.

Some of our Dissenters shelter themselves under some Anti-nomian Principles, which teach Men to rely upon Christ, and to roll upon his Promises, Notwithstanding any Extortions, Oppressions, or other unrepented Sins they may be at the same time Guilty of; for which reason, perhaps, your Dealers, and Men of Business, are so apt to be found at the feet of Fanatick-Teachers: Such Temptations to Sin are Men liable to, in the getting the Riches of this World. [See Dr. Bray's Lect. in Fol. p. 182, &c.]

Likewise William Shewen, a Quaker Preacher, makes a great out-cry against divers of his Brethren, for getting Orphans Money, &c. into their Hands; to get great Trades by Sea and Land, and then Break, are some of the worser sort of Robbery.

Treatise of Thoughts. By W. S. 1679. p. 50

The Author of the *Present State of England* faith, *Tradesmen in regard of the doubleness of their Tongues, without which they hardly grow Rich:* But the Lyar is for the Lake, *Prov.* 20. 14. *Rev.* 21. 8. and the Poets say,

What Lying, Cheating, Cousening, and Deceit

Do Traders use? O how they Over-rate

What they would sell! but if they be to buy,

They under-value each Commodity.

And must Men suffer by this fair Tongue Thief.

Who entertain of him the best belief?

— Some others, do no less.

By outward shews of strict Righteousness.

Or cloked Honesty the latter Sort,

Make Means to Cosen by their good Report.

G. Whither.

C 4

I

In every Clime there's Muddy Air,
And Men, who to their Mammon dare
Sacrifice Conscience, when they interfere. }

When ever Money is gotten by sinful Ways, (saith a good Man) by fraudulent Bargains; by telling Lies in Traffick; by imposing upon the Unwary; by Extortion, or by Bribery; tho' the intent of those Gains be to provide for Posterity, it is so far from being any Extenuation of these unlawful ways of Gain, that it adds something like downright Atheism and Infidelity to it.

Did such Believe God would provide for their Children, they would never take Unlawful ways to provide for them: Here is Infidelity.

Did such believe there is a God, who will for ever Punish those that do Evil, they would not do Evil upon any Pretence: This is Atheism. [Door of the Tabernacle Part. 2d. A. D. 1703. p. 203.]

Hast thou wrong'd any Man? make Satisfaction,
And do not yield to any Sinful Action.

Question. Is Restitution necessary?

Answer. Natural Justice and Reason shews the Necessity of it (saith one) and God expressly enjoyns Restitution. Exod. xxii. 3. A Thief should make full Restitution: Ezek xxxiii. 15. If the wicked restore the Pledge; give again that he hath robbed; walk in the Statutes of Life, without committing Iniquity, he shall surely Live, he shall not Die.

And St. Paul declares, that neither the Unrighteous, or Unjust, nor Thieves, shall inherit the Kingdom of God. 1 Cor. vi. 9. 10.

Question.

Question. Is it enough to Repent of this Sin, and to ask forgiveness of God for it?

Answer. Repentance is not sincere, unless we make Satisfaction, as far as we are able, for the Wrong we have done. Thus an unjust Man, who is able to Repair the Damage which he has caused to his Neighbour, and doth it not, but keeps what he has deprived him of, does not truly Repent.

Among these let's number such Usurers, Proctors, Lawyers, Physicians, &c. that will have unreasonable Gain for their Work.

Question. Are they then Excluded from Salvation, that have not the means of making Restitution?

Answer. They may obtain forgiveness of their Sin, provided they have a serious Repentance, and a sincere Intention of making Restitution as soon as they are able, and if they do all in their power towards it, during their Lives, by Pains-taking, and even depriving themselves of some part of the things necessary for their Subsistence.

Question. What ought he to do, who does not know them he has Wrong'd, or who, by some other Reason, is not in a Capacity of making Restitution to them, their Children, or to their Heirs.

Answer. He cannot keep what he has unjustly gotten, since they are Goods to which he has no Right, but he may Consecrate them to pious Uses. This God ordains, Numb. v. 6. 7. 8.

*Vain Men, Riches to gain much time they spend,
As if Salvation did on them depend.*

O that all called Christians were of Solon's Mind in this (tho' an Heathen) *Riches, fain would I have (saith he) but if ill got (let them be ne'er so great) I wish them not.*

But many of our English Traders, who have gotten great Riches, by their Trades, and much money, with Apprentices, yet know not when they are Rich enough to give over, and leave their Trade to their Apprentices, which in Reason and Conscience they ought to do.

*Use always good Weight, and lawful Measure.
Lest that thy Fraud waste thy other Treasure.*

‘ Whilst thou art stirring about the Business of thy CALLING (saith Bp. *Sanderson*) thou may’st be soonest over-taken, if thou dost not heedfully watch over thy self. [His 32 Sermons. p. 273.]

‘ Take my Counsel (saith one) keep Life in Exercise of some Honest Trade or Calling: For you shall find that Exercise, is no more wholesome for the Body than the Soul: Whereas the idle Man, hath neither leasure, nor power to avoid Sin.--- Industry in any makes Capable of better Employment, whereas *Idlers* are fit for nothing but Temptations to SIN. [*Manch. Comtemp.* p. 168.]

1. *Young Man*, To do always well, and to have low Thoughts of thy self, is a Sign of an humble Soul.

2. If thou spend the Day profitable, thou wilt have cause to rejoyce in the Evening.

3. They that company with *Drunkards* and Swearers, stain their own Consciences, and lose the favour of God.

4. They that avoid not small Faults, by little and little fall into greater.

5. Remember always thy End, and how that lost Time never returns.

6. Let the Name of God be sparing in your Mouth, but abundantly in your Heart.

7. It is a Folly, and ill-nature to hate Reproof.

8. Sin and Sorrow are unseparable Companions; thou

thou canst not let in the one, and shut out the other;
he that swims in Sin, must sink in Sorrow.

What a Dipthong is,

A Dipthong is the sounding of any two or more Vowels together, without any Consonants between them; they be commonly used in Words of one Syllable; there are nine Dipthongs; as,

ai, or *ay*, as in Maid, May, Faith:

au, or *aw*, Laud, Law, Eunuch.

ea, as Earth, Heard, Real.

ee, as Seed, Sweet,

ei, as Heir, Either, Heifer.

eu, or *ew*, as Feud, Grew.

oi, or *oy*, as Coit, Boy, Joy, Join.

oo, as Good, Book.

ou, or *ow*, as Loud, Low, Soul.

A Consonant is a Letter that makes a sound with a *Vowel*.

A Syllable is a perfect sound, made sometimes of *Vowels* only, and sometimes of *Vowels* and *Consonants*; no *Syllable* hath above eight Letters in it, as *Strength*; neither hath any Word above seven Syllables in the *English* Tongue as *Reconciliation*.

Observe how many *Vowels* there are in a Word, so many *Syllables* it hath in it, as in *Re-con-ci-li-a-ti-on*, except the Word end in *e*, or *es*, as in *have* and *James*; or if there be a Dipthong in it, as in *may* or *your*.

After *q*, always follows *u*, with another *Vowel*, as in *quick*, *Question*.

Of Letters that ought to be Written in Words, and yet are not sounded.

a **O**NE of the *a*'s is not sounded in *Isaac*, *Canaan*.

au sounds like *o* in *Author*, *Authority*.

a Diphthong is sounded like *e*.

e or *k* is not sounded in *black*, *check*, *sick*, nor after *f* in *Conscience*, *Disciple*.

c hath the sound of *k* before *n*, *e*, *oo*, *u*, *i*, and *r*; as *Cooper*, *Cow*.

c before *e* and *i* hath the sound of *s*, as *Cesar*, *Cyder*, *Cider*; and *c* is not sounded in *Indiſtment*.

ch hath the sound of *k* in *Achan*, *Character*, *Lachis*, &c. and is sounded like *chee* in *Charity*, *Rached*, &c.

d is not sounded in *Wednesday*.

e is not sounded in *George*, &c. yet is sounded in ſeveral ſhort Words, and at the end of *Jefſe*, *Jubilee*.

e is not sounded at the end of *Hope*, *Love*, &c. and is omitted in *Hoping*, *Loving*, &c.

ea sounds *e* draws long, as *appeaſe*, *break*, &c.

ei sounds like *e* long in *forfeit*, *either*, &c.

ey is written at the end of *Abbey*, *Barley*, &c.

g is not sounded in *Sign*, *Reign*, *Aſſign*, &c.

h is not sounded in *Chriſt*, *Thomas*, nor at the end of long Words in the Bible.

gh is sounded like *f* in *Cough*, *Enough*, *Laugh*,

i is not sounded in *Fruit*, *Adieu*, *Juice*.

ie sounds *ee* in *believe*, *relieve*.

k is uſ'd before *e*, *i* and *u*, as *Key*, *keep*.

l is not sounded in *Balm*, *Holbourn*.

ll is uſ'd in *well*, *full*; but one *l* in *welcome*, *fulneſs*, &c.

n is not founded in Solemn, Hymn, Condemn.

o is not founded in People, Yeomen, Righteous.

oo is founded like *u* in Good, Hood, &c.

oa sounds *o* long in Hoarse, Boat, &c.

ou sounds like *o* in Vapour, Honour, &c.

p is not founded in Tempt Psalm, &c.

ph is founded like *f* in Phillip, and others when not divided, as Shep-herd.

q Has always *u* written after it, as Question.

ti is founded like *fi* after a Vowel, as Patience, Persecution, Nation, except *f* goes before *ti*, as Question, Bestial, &c.

s is not founded in Island; is founded like *z* in lose, abuse, use, write not this long *f* at the end of any word, as fulness.

v Consonant is to be written when a Vowel follows.

ugh may be omitted in though, although, through.

w. Written after *o*, is not founded as grow, flow.

y is not founded in Monkey, Chimney, &c. yet is to be used in all words that end in *i*, as deny, marry-ing, thy, &c.

ll, *mm*, *tt*, and *cc*, in the middle of words, divide them in spelling, as ac-cording wil-ling, at-tend, &c.

es is founded at the end of Aloes, Jubiles, Epitomes, and in all proper Names, as Moses Phares, Maccabees, except James.

Note, That Syllables are so to be divided in spelling, as they are speaking: And also, if you cannot write a whole word at the end of a Line, break it off at the end of a Syllable; as for Example, ful-ness, not fuln-ess.

How

*How some Words are Written, and how they
are to be Read.*

*Thus Written,**Thus Read,*

Achan	Aken
Architect	Arkiteck
Archangel	Arkangel
Apothecary	Pothecary
Apurtenances	Purtenances
Apprentice	Prentice
Baruch	Baruck
Character	Karakter
Chirurgion	Surgeon
Chederlaomer	Kederlaomer
Esquire	Squire
Eunuch	Eunuck
Medicine	Medcine
Premunire	Premineer
Phantafie	Fancy
Scene	Sene
Sceptre	Septer
Schedule	Sedule
Skeleton	Skeleton
Scheme	Skeme
Viscount	Vicount
Viſtuals	Vittels

Some

Some Words that are alike in Sound, but
differ in Spelling.

Advise, Counsel.
Advise, to Counsel
Ale, Drink.
Ail, Trouble.
All, every One.
Awl, for a Shoemaker.
Altar, for Sacrifice.
Alter, to Change.
Aloud, with the Voice.
Allow'd, approv'd.
Ant, Pismire.
Aunt, and Unkle.
Air, the Wind.
Are, they are.
Heir, to an Estate.
Ascent, of a Hill.
Assent, Consent.
Ax, to cut Wood.
Acts, Laws.
Bacon, Hogs-Flesh.
Beacon, to Fire.
Ball, to Play with.
Bawl, to Cry out.
Bare, Naked.
Bear, the Beast.
Beer, to Drink.
Bier, for a Corps.
Bean, Corn.
Been, I have been.
Berry, that grows.
Bury, in the Grave.

Blue, Colour.
Blew, did Blow.
Boar, the Swine.
Bore, to make a Hole.
Buy, to purchase.
By, and by.
Carnal, fleshly.
Kernel, of a Nut.
Cellar, to set Beer.
Seller, of Goods.
Chair, to sit in.
Chare, Work.
Chollar, Anger.
Collar, Neck-band.
Clause, of a Sentence.
Claws, of a Bird.
Common, Publick.
Commune, to talk.
Councel, to give it.
Council, Asssembled.
Course, Cloath.
Corse, a dead Body.
Dame, to learn Boys.
Damm, to stop up.
Damn, to condemn.
Dear, Friend.
Deer, the Beast.
Debtor, that oweth.
Deterr, to frighten.
Decent, seemly.
Descent, of a Place.

Desart,

<i>Desart</i> , a wide place.	<i>Hail</i> , to pull out.
<i>Desert</i> , to merit.	<i>Halløe</i> , to cry aloud.
<i>Device</i> , Stratagem.	<i>Hallow</i> , to make Holy.
<i>Devise</i> , to invent.	<i>Hollow</i> , empty.
<i>Disease</i> , of the Body.	<i>Hare</i> , a swift Beast.
<i>Decease</i> , Death.	<i>Hair</i> , of the Head.
<i>Done</i> , made.	<i>Heir</i> , of an Estate.
<i>Dun</i> , colour.	<i>Here</i> , in this Place.
<i>Due</i> , owing	<i>Hear</i> , to hearken.
<i>Dew</i> , on the Grass.	<i>Heard</i> , with the Ear.
<i>Endite</i> , a Letter.	<i>Herd</i> , of Cattel.
<i>Indict</i> , to Accuse.	<i>Heart</i> , in the Body.
<i>Fain</i> , willingly.	<i>Hart</i> , Deer, or Buck.
<i>Feign</i> , to invent.	<i>Heaven</i> , above us.
<i>Fair</i> , or Market.	<i>Haven</i> , for Ships.
<i>Fare</i> , good Diet.	<i>Higher</i> , above
<i>Faun</i> , young Deer.	<i>Hire</i> , Wages.
<i>Fawn</i> , to flatter.	<i>Hoar</i> , Frost.
<i>Fiend</i> , Evil-Spirit.	<i>Whore</i> , Harlot:
<i>Friend</i> , a Lover.	<i>Hole</i> , bored.
<i>Flea</i> , the Vermin.	<i>Whole</i> , not broken.
<i>Flee</i> , to escape.	<i>Home</i> , at my House.
<i>Floor</i> , of a Room.	<i>Whom</i> , which Man.
<i>Flour</i> , of Meal.	<i>Hoop</i> , of Barrel.
<i>Flower</i> , in a Garden.	<i>Whoop</i> , to Hollow.
<i>Foul</i> , filthy.	<i>Hour</i> , of the Day.
<i>Fowl</i> , that flies.	<i>Our</i> , things.
<i>Frank</i> , free,	<i>Hue</i> , colour.
<i>Freeze</i> , by Frost.	<i>Hew</i> , to cut.
<i>Friez</i> , Cloth.	<i>Him</i> , that Man.
<i>Garden</i> , for Flowers.	<i>Hymn</i> , a Divine Song.
<i>Guardian</i> , Overseer.	<i>I</i> my self: Aye, yes.
<i>Guest</i> , Sojourner.	<i>Idle</i> , slothful,
<i>Guests</i> , Conjecture.	<i>Idol</i> , a false God.
<i>Gilt</i> , with Gold.	<i>In</i> , within.
<i>Guilt</i> , Fault.	<i>Inn</i> , for Travellers.
<i>Hail</i> , and Rain.	<i>Ingenuous</i> , witty.

Ingenious,

<i>Ingenious</i> , kind.	<i>Neigh</i> , as a Horse.
<i>I'll</i> , I will.	<i>O</i> , (Oh).
<i>Isle</i> , an Island.	<i>Oat</i> , or Oatmeal.
<i>Oyl</i> , of Olives.	<i>Ought</i> , for any thing.
<i>Knave</i> , a flie Fellow.	<i>One</i> , the first Number.
<i>Nave</i> , of a Wheel.	<i>Own</i> , to Acknowledge.
<i>Laten</i> , for Tin-Men.	<i>Order</i> , the Scholars.
<i>Latine</i> , Tongue.	<i>Ordure</i> , Excrements.
<i>Least</i> , smallest.	<i>Pail</i> , Water-Vessel.
<i>Left</i> , for Fear that.	<i>Pale</i> , in Colour.
<i>Lessen</i> , to make less.	<i>Pare</i> , the Nails.
<i>Lesson</i> , to learn.	<i>Pair</i> , a couple.
<i>Lettuce</i> , the Herb.	<i>Pear</i> , the Fruit.
<i>Lattice</i> , a Window.	<i>Pastor</i> , of a Congregation
<i>Lose</i> , to forego.	<i>Pasture</i> , for Sheep.
<i>Loose</i> , to untie.	<i>Person</i> , of a Man.
<i>Made</i> , done.	<i>Parson</i> , of the Parish.
<i>Maid</i> , a Virgin.	<i>Power</i> , Strength.
<i>Mad</i> , Distracted.	<i>Pour</i> , to empty.
<i>Manner</i> , Custom.	<i>Practice</i> , the exercise.
<i>Manour</i> , a Lordship.	<i>Practise</i> , to exercise.
<i>Meat</i> , for Food.	<i>Pray</i> , to God.
<i>Meet</i> , convenient.	<i>Prey</i> , to catch.
<i>Message</i> , Errant to go.	<i>Precedent</i> , foregoing.
<i>Messuage</i> , or Tenement.	<i>Principal</i> , chief.
<i>Might</i> , Power.	<i>Principle</i> , of Faith.
<i>Mite</i> , an Insect in Cheese	<i>Prophet</i> , Foretelleth.
<i>Moat</i> , round the House.	<i>Profit</i> , Gain.
<i>Mote</i> , in the Eye.	<i>Queen</i> , King's Wife.
<i>Mown</i> , cut down.	<i>Quean</i> , a Harlot.
<i>Moan</i> , to Bewail.	<i>Rain</i> , Water.
<i>Morning</i> , before Noon.	<i>Reign</i> , as a King.
<i>Mourning</i> , Lamentation.	<i>Raise</i> , to lift up.
<i>Mews</i> , as a Cat.	<i>Rays</i> , of the Sun.
<i>Muse</i> , to Meditate.	<i>Read</i> , in a Book.
<i>Naught</i> , Bad.	<i>Red</i> , a Colour.
<i>Nought</i> , nothing.	<i>Right</i> , just Due.
<i>Nay</i> , No.	<i>Rite</i> ,

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<i>Rite</i> , Ceremony.	<i>Suit</i> , of Apparel.
<i>Room</i> , in a House.	<i>Sute</i> , Request.
<i>Rome</i> , a City.	<i>Tares</i> , in Wheat.
<i>Wrote</i> , I did write.	<i>Tears</i> , in the Eyes.
<i>Wrought</i> , did Work.	<i>Then</i> , at that Time.
<i>Sail</i> , of a Ship.	<i>Than</i> , in Comparison.
<i>Sale</i> , of Goods.	<i>There</i> , in that Place.
<i>Saviour</i> , who saves.	<i>Their</i> , belonging to.
<i>Savour</i> , smell or taste.	<i>Two</i> , in Number.
<i>Seizin</i> , Possession.	<i>Too</i> , also.
<i>Season</i> , of the Year.	<i>Tongs</i> , for the Fire.
<i>Sheep</i> , of the Flock.	<i>Tongae</i> , in the Mouth.
<i>Ship</i> , on the Sea.	<i>Valley</i> , between 2 Hills.
<i>Sight</i> , the Sense.	<i>Value</i> , of Worth.
<i>Cite</i> , to summon.	<i>Volley</i> , of Shot.
<i>Sew</i> , with a Needle.	<i>Wear</i> , on ones Back.
<i>Sow</i> , Seed.	<i>Were</i> , they were at.
<i>Some</i> , of any Thing.	<i>Whether</i> , or no.
<i>Sum</i> , of Money.	<i>Whither</i> , to what Place.
<i>Son</i> , of a Father.	<i>You</i> , or ye.
<i>Sun</i> , in the Sky.	<i>Ewe</i> , Sheep.
<i>Steal</i> , to rob me.	<i>Ye</i> , your selves.
<i>Steel</i> , the Metal.	<i>Yea</i> , or yes.

Young Man, when thou meetest with a Word that thou dost not understand the Signification thereof, seek it in the *English Dictionary* of E. Coles, Price of the Book 2 s.

These seven Points are to be observ'd in Reading, for keeping the Sense.

Note, That every Stop or Point I shall enclose with two crooked Lines call'd Crotchets, tis'd some-

sometimes to enclose Words in a Quotation, to shew they are not the Author's Words.

[,] The little Dash within is call'd a *Comma*, to give a little Stop or Breathing, when thou finds it in thy Reading, as, *Behold, O Lord.*

[;] A *Semi-colon*, is a longer stop, or breathing, as, *for I am in Distress.*

[:] A *Colon*, is commonly put in the middle of a Sentence as, *my Bowels are troubled: My Heart is turned within me: For I have grievously rebelled.*

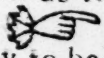
[.] A *Period*, or *dot*, is a full stop, and is put after a full Sentence, as, *Abroad the Sword bereaveth, at home there is dearth.*

[()] A *Parenthesis*, is when some Words may be left out, and yet the Sentence perfect as, *For I know that in me (that is in my Flesh) dwelleth no good Thing.*

[?] An *Interrogation*, is put always after a Question asked; as, *Is Christ divided? Was Paul Crucified for you? Or were you baptized in the Name of Paul?*

[!] An *Admiration*, is a Note of *Wondering*, or crying out; as, *O the depth of the Riches both of the Wisdom and Knowledge of God! &c.*

Note, The *E&c.* signifies there were more Words to come after.

 This *Index* points to something worthy to be observed.

The *Apostrophe*, being as a *Comma* put to the top of Letters, as *'tis for it is, he'll for he will, &c.*

A dash over a Vowel, stands for *m* or *n*, as *Commō*, is *Common*, &c.

Capital Letters begin every Writing, and every new Sentence begins every Verse, and the Verses

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Verses in the Bible ; all names of Men and Places, Terms of Art. — Also the names of God, King, Lord, &c. *Lastly*, the Personal Pronoun, *I*, as *I will go*, &c.

Yet it's said that the Lawyers make no Points or Stops in Deeds, Bonds, &c.

The Seven Numeration Letters.

I One. V Five: X Ten. L Fifty. C One Hundred. D Five Hundred. M One Thousand. If you would know more read the number of the Chapters in the Bible, and it sufficeth.

The Figures and Letters whereby Numbers are expressed, are these following,

1 One	I	15 Fifteen	XV
2 Two	II	16 Sixteen	XVI
3 Three	III	17 Seventeen	XVII
4 Four IIII, or	IV	18 Eighteen	XVIII
5 Five	V	19 Nineteen	XIX
6 Six	VI	20 Twenty	XX
7 Seven	VII	30 Thirty	XXX
8 Eight	VIII	40 Forty	XL
9 Nine	IX	50 Fifty	L
10 Ten	X	60 Sixty	LX
11 Eleven	XI	70 Seventy	LXX
12 Twelve	XII	80 Eighty	LXXX
13 Thirteen	XIII	90 Ninety	XC
14 Fourteen	XIV		
100 One hundred			C
500 Five hundred			D, or IↃ
1000 One thousand			M, or CↃ

5000

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5000	Five thousand,	CCIOO
10000	Ten thousand	CCIOO
50000	Fifty thousand	IOOOO
100000	One hundred thousand	CCCOOOO
500000	Five hundred thousand	IOOOOO
1000000	Ten hundred thousand	CCCCIOOOO

(I) Set before, takes away so much as it self is from the greater; but being set after, adds so much to it, as IV makes four, but VI six; IX nine, but XI eleven.

Likewise the Letter D or IO 500, five hundred; either because half the old *Roman* M seeming to be somewhat of that form, was in process of time, by Ignorant Transcribers, saith *H. C.* taken for a D; or perhaps, because as 1000 is a perfect number, and a Circle the most perfect Figure, this Letter seeming to be made by an *half circle* and perpendicular Line, might be thought fit to signify *half a Thousand*.

The old *Roman* M was somewhat of this form, CIO, for 1000. *Note*, That the seven Numerical Letters make the Number 1666. MDCLXVI; neither more nor less.

Of the Scriptures.

IT is very Expedient, that a Young Man do read one Chapter, or more, every day, which will the more fix in his Memory, the great Examples of God's Providences in Ages past, and Miraculous Deliverances of Good Men, such as *Job*, *Moses*, *Hezekiah*, *Daniel*, and the three Children in the Fiery Furnace.

Or for Punishment of Notorious Sins, as *Sodom* and *Gomorah* that was destroyed with Fire and Brimstone

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Brimstone from Heaven: Of the Rebellion of *Corah*; Oppression of *Abah*; Pride of *Nebuchadnezzar*; Cruelty of *Hammon*, the Informer; Lying of *Ananias* and *Saphira*, &c. The Pleasure of such kind of Reading, will make a Child mind the Sense, and perhaps, may (thro' Grace) render the Remembrance very instructive.

Or the Young Man that Lives in the fear of God, which is shunning all evil Company, may Read these several sacred Histories by Parts, thus:

1. From the Creation of the World to *Noah's* Flood, *Gen.* 1. to chap. 7.

2. From *Noah's* Flood, to *Abraham's* going into the Land of Promise, *Gen.* 7. to chap. 12.

3. From *Abraham's* going into the Land of Promise, to *Jacob's* going into *Egypt* to *Joseph* his Son, *Gen.* 12. to chap. 46.

4. From *Jacob's* going down into *Egypt*, to the deliverance of the *Israelites* from *Egypt*, by *Moses*. *Gen.* 46. to *Ex.* 13.

5. From *Moses* leading the *Israelites* out of *Egypt*, to *Joshua's* bringing them into the promised Land, over the River *Jordan*. *Ex.* 13. to *Joshua* 4.

6. From *Joshua's* leading the *Israelites* into the promised Land, to *Saul* the first King of the *Israelites*, Anointed by *Samuel*. *Jos.* 4. to 1 *Sam.* chap. 10.

7. From *Saul's* being Anointed King of *Israel*; to the dividing of the Kingdom by the Ten Tribes running away to *Feroboam*. 1 *Sam.* 10. to 1 *Kings* chap. 12.

8. From the Division of the Kingdom under *Feroboam*, to the Destruction of the *Israelites* and *Samaria*, by the King of *Ayffria*, 1 *Kings* 12, to 2 *Kings* chap. 18.

9. From

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18. to
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1 Ma
No
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9. From the Destruction of the *Israelites*, to the Destruction of *Jerusalem* and the *Jews*, 2 K. 18. to 2 K. chap. 26.

10. From the Destruction of *Jerusalem* and the *Jews*, to *Cyrus* delivering the *Jews* from Captivity, 2 K. 25, to Ez. 1.

11. From the Deliverance of the *Jews* from their Captivity by *Syrus*, King of *Persia*, to the Destruction of the *Persian* Empire, by *Alexander the Great*, Ex. 1, to 1 *Maccabees*.

12. From the Destruction of the *Persian* Empire, by *Alexander the Great*, to *Judas Maccabees*, 1 *Maccab.* chap. 1. to chap. 3.

Lastly, From *Judas Maccabees* to *Jesus Christ*, 1 *Macc.* chap. 3. to St. *Matthew*, chap. 1.

Note, The Law of *Moses*, from *Exod.* 20. to *Deu.* 27. And of all the Parts of the Scripture, I have observ'd, (saith Dr. *Patrick*) Young People delight (as it is most natural for them to do) in reading the Historical Books of the Old Testament, which truly are writ with such a Spirit of Piety, as is to be found in no other History, designing visibly these two Things.

First, To instill into the People a belief of the Divine Providence, which Governs all Things, and presides not only over Nations, but particular Persons, who therefore ought to have God in all their Thoughts, to whom all Events are ascribed by the Holy History.

And Secondly, To nurse them up in a sense of the difference of Good and Evil, the former of which, always received remarkable Testimonies of God's Favour, and the other was ever attended with the effects of severe Displeasure. And therefore to commit your selves unto him in well doing; and to make that difference between Good and Evil as he doth; resting satisfied with what he is pleased to order,

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order, when you have taken care to order your self, so as to avoid what he hates, and to follow what he loves.

Note, That a Young Man that reads every Day four Chapters, may read the Bible over in less than a Year.

And, Sober Young Man, the Understanding which God hath given thee, is called (*the Eye of the Soul*) that it may see that it pleaseth God when thou Seriously Meditates in God's Book; but if thy Will (*the Hand of the Soul*) refuse to be willing, or lay hold on such good Exercise, then thy Will is not subject to the Will of God, which all true Christians Wills are. [See a Book, Intuled, *The Christian's Birth-Right*. By the Author of, *The Whole Duty of Man*.]

But Young-Man, if thou find that thy Will is not inclin'd to God's Will, in Holy Scriptures, make Choice of the Prayer of our Church, and offer it to God, from a contrite Heart. *Blessed God, who hast caused all Holy Scriptures to be written for our Learning: Grant that we may in such wise Hear them, Read, Mark, Learn, and inwardly digest them, that by Patience, and Comfort of thy Holy Word, we may embrace, and ever hold fast, the blessed Hope of everlasting Life, which thou hast given us, in our Saviour Jesus Christ. Amen.*

Therefore meditate in them.

THOU, Lord, to me thy Word hast given,
Precious and Pure,
Sweet, Holy, Sure,
To Guide me thro' the World, to Heaven.

In

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Moun
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perfect
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Tha
Enrich

In all Wants and Necessities,
Thy Word's my Store,
Heap'd running o'er
With Plenty of most rich Supply.

When Satan flings his Darts at me,
Then, Lord, thy Word
Is Shield, and Sword,
To save me, and to make him flee.

When Errors their glum'd Wars display,
But Scripture says,
Shun Errors Ways!
Walk by my Rule, this is the Way.

Thus, when I am, tempted unto Sin,
By thy Words art
Hid in my Heart,
Both Battel and Reward I win.

All that ever hath been said, or writ about Laws, by Moses and the Prophets, (saith one) by Plato, or Pythagoras, or Solon, or Lycurgus, or Numa, or Cicero, or all the Lawyers of the World, are not near of so much Worth, as Christ's Sermon on the Mount. (Matt. 5. 6. 7. Ch.) For they are such a Rule of Manners, and so full, and so clear, and so perfect, that they must be the Standard of Laws, so long as the Sun and Moon endureth: And we must not expect, or receive, or submit to any of them, repugnant. No, tho' an Angel from Heaven should come to deliver them, such is their Excellency, such their Perfection.

That Blessed Book, which with such Glory shine
Enriched with the Light of Truths Divine,

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Is the bless'd *Chart* by which we surely sail,
Which, if obey'd, our Course shall never fail.
It is the *Chart* by which we safely steer,
Which if obey'd, we need no Shipwrack fear.

'Tis True also,

THE World's God's Book, wherein we learn
Him, in his Glafs of Wonders to discern;
But since the Print seem'd dark, and we Sin blind;
His *Word's* become the Mirror of His Mind.
So what God is, and what He is to us,
The Spirit of His, in His Book doth discourse;
Clear Spring of Wisdom; Truth's eternal Mine!
The whole, a Temple, and each Leaf a Shrine,
So other Holy-Books can but reflect
Those Rays, which here are reveal'd Direct.

Of Scripture Names.

*These being the most difficult of the Scrip-
ture Proper Names, by getting them
perfectly, the Learner may more easily
Read the Bible.*

A
A-bug-tha
A-bed-ne-go
A-bi-a-thar
A-bi-jam
A-brech
A-chai-a
A-chesh

Ach-me-tha
Ach-zib
A-do-ne-be-zek
A-do-ni-jah
A-ha-su-e-rus
A-ha-zi-ah
A-hi-jah
A-hi-ma-as

A-hi-ta-mach

A-hi-fa-mach

A-chi-to-phel

Al-le-lu-i-ah

Al-phe-us

A-mi-na-dab

A-na-me-lech

A-na-the-ma

Aa-ra-na-tha

An-ti-och

Ar-che-la-us

Ar-chip-pus

Arc-tu-rus

A-re-o-pa-gus

A-ri-ma-the-a

An-ti-o-chus

Ar-ma-ged-don

Ar-phax-ad

Ar-tax-erx-es

Ash-ta-roth

Af-nap-per

A-tha-li-ah

B A-al-sha-li-sha

Ba-ra-chi-ah

Bar-ti-meo-us

Bar-zil-lai

Ba-she-math

Bath-she-ba

Be-el-ze-bub

Be-er-she-ba

Bel-shaz-zar

Ben-am-mi

Be-re-cha

Be-thef-da

Beth-le-he-mite

Beth-she-mesh

Bi-chri

Bid-char

Bo-a-ner-ges

Bo-chim

C

C A-i-a-phas

Ca-per-na-um

Ca-fi-phi-a

Cen-chre-a

Ce-sa-re-a

Che-ma-rim

Che-most

Che-re-thites

Chim-ham

Chit-tim

Chæ-nix

Cho-ra-zim

Chu-shan-ri-sha-tha-im

D

D E-me-tri-us

Di-drach-ma

Di-o-tre-phas

Di-o-tre-phas

Di-o-ny-fi-us

E

E -bed-me-lech

El-be-thel

E-li-she-ba

Em-ma-us

Eph-pha-tha

E-sar-had-don

Eth-ba-al

E-gle-lo-he-If-ra-el

E-li-E-li-la-ma-Sa-

bach-tha-ni

E-pa-phro-di-tus

Eu-phra-tes

Eu-ro-cly-don

E-vil-me-ro-dach

Eu-ty-ches.

G A-la-ti-a

Gar-ga-mite

Ger-ge-se-us

Ge-ra-zim

Ger-shom

Ge-shur

Gol-go-tha

Go-mor-rah

H A-da-de-zer

Ha-da-drim-on

Ha-ro-sheth

Heph-zi-ba

Her-mo-ge-nes

Hi-e-ra-po-li

Hig-ga-i-on

He-to-na-im

Hy-me-ne-us.

J A-a-zo-ni-ah

Ja-besh-Gi-lead

Ja-pheth

I-cha-bod

Je-di-di-ah

Je-ho-a-haz

Je-hoi-a-da

Je-ho-sha

Je-ho-sha-phat

Je-ra-mu-el

Ish-bo-sheth

If-ra-el-i-tish

If-sa-char.

K A-dish-ber-one-a

Ki-kai-on

Kir-jath-je-a-rim.

L A-chiff

La-mech

La-o-di-ce-a

Lo-ru-ha-ma

M A-ce-do-ni-a

Mach-pe-lah

Ma-ha-na-im

Ma-her-sha-lal-bash-baz

Ma-za-roth

Me-gid-do

Mel-chi-ze-deck

Me-ro-dach

Me-shech

Me-so-po-ta-mia

Me-ne-Me-ne-Tekel-

Up-har-sin

Mi-cha-i-ah

Me-di-a-ni-tish

Mi-sha-el

Ma-son

Mo-lach

Mor-de-cai

Mor-de-cai.

N

N A-a-shon
Na-joth
Naph-tha-li
Na-za-rite
Na-tha-ni-el
Ne-bu-chad-nez-zar
Ne-bu-za-ra-dan
Ne-hush-tan
Ne-tha-ni-ah
Ne-thi-nims
Ni-co-de-mus
Ni-cho-la-i-tans
Ni-shroch
No-a-di-ah.

O

O-Bed Edom
Om-ri
O-ne-fi-mus
O-ri-on
Orh-ni-el.

P

P A-dan-a-ram
Pa-le-sti-na
Pam-phi-li-a
Pa-shur
Pe-la-ti-ah
Pen-te-cost
Per-ga-mos
Pe-rez-zite
Pha-ro-ah, Ho-phrah,
Phi-la-del-phi-a
Phi-li-sti-na

Ple-i-a-des
Po-ti-phar
Pris-cil-la
Pu-rim.

R

R A-bo-ni
Rab-she-keh
Ra-chia
Ra-chel
Ra-moth-Gi-le-ad
Re-bec-ca
Re-chab
Re-ho-bo-am
Re-ho-both
Re-ma-li-ah
Rem-pham
Re-pha-im
Reu-ben
Rim-mon
Ru-ha-mah.

S

S An-bal-lat
Sa-phi-ra
Sa-rop-ta
Se-na-che-rib
Se-ra-jah
Se-ra-phims
Ser-gi-us-Pau-lus
Sham-gar
She-ja-shub
She-chem
Shi-lo-a
Shi-me-i
Sham-sha-i
Shi-shak

D 3

Shu-la-mite

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Shu-la-mite
Shu-shan
Sib-bo-leth
Si-gi-o-noth
Si-lo-ah
Si-se-ra
Ste-pha-nus
Suc-coth-Be-noth
Sy-ro-pla-e-ni-ci-an

T
T A-bi-tha
Ta-ha-pan-hes
Tah-phe-nes
Ta-li-tha-cu-mi
Ta-maz
Tar-shish
Te-ra-phim
Ter-tel-us
Te-trach
The-bez

The-o-phi-lus
Thes-sa-lo-ni-ca
Thum-mim
Thy-a-ti-ra
Tim-nath-se-rah
Tir-sha-tha
Ty-rus.

V
Ash-ti
U-phaz
Uz-zi-ah.

Z
Ac-che-us
Zi-mun-na
Za-re-phath
Ze-be-deck
Ze-cha-ri-ah
Ze-lo-phe-had
Ze-rc-ba-bel, &c.

Sounded *ph*, as if it were an *f*, and found not *b* at the end of these hard Names; *ch* is sounded like *k* in *Achan*, and *Achat* reads *A-k-i*.

The Holy Scriptures (saith one) contain a continued History of the Church from the beginning to the end of the World, and all things necessary to be known, believ'd and practis'd. For *Moses* and the Prophets deliver'd whatsoever GOD required them, (*Deut. 4. 2. Mat. 4. 4.*) and Christ made known the last and first Will of his Father (*Mat. 28. 20. John 14. 26. and 15. 25.*) to his Apostles, who faithfully deliver'd what they receiv'd of him, (*Act. 20. 27 1 Joh. 1. 3.*

As

As to the substance of it, 'twas ever-the same; the Apostles saying none other things than those which the Prophets and *Moses* did say should come; (*Acts* 26. 22,) and a Woe is denounced against those that shall add to, or take away from it. (*Gal.* 18. 4. *Rev.* 22. 18, 19.)

Their *Divine Authority* appears from their wonderful preservation; the Testimony and Constancy of Believers in all Ages; the Heavenliness and Efficacy of the matter; the Simplicity, Sincerity, and Agreement of the Pen-Men; Miracles wrought to confirm them; their Antiquity; (being much Antienter than any other Writing;) the Malice of the Devil and Wicked Men against them; together with the Testimony of the Spirit in the Hearts of the Faithful.

At first, *Moral Duties* to God and Man were Engraven on Mens-Hearts, (*Rom.* 2. 14, 15.) and other things carried down by Faithful Tradition.

But when Men were multiply'd, their Lives shorten'd, and greatly degenerated: That the *Divine Will* might be an Infallible Standard of true Doctrine, and preserv'd uncorrupt to the end of the World, it was committed to Writing by God himself, (*Ex.* 31. 18.) by *Moses* as God's Command, (*34.* 27) by Holy Men, whom he stirred up and inspir'd, (*2 Deut.* 1. 21.) one after another according to the necessity of the Times, by degrees, so much in all Ages as was sufficient untill the whole Canon (of the Bible) was finished.

The Old Testament is divided into *Moses* (or the Law) and the Prophets; (*Mat.* 7. 11. *Luke* 16. 29. and 24 and 27.) because Penned by them, and deliver'd to the Church of the *Jews*. The New Testament was Writ by the Evangelists and Apostles, the Originals kept in the Churches they

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Planted, and Compos'd into one Volume (as is suppos'd) by St. *John*, the last of the Apostles; as the Old Testament, by *Ezra*, *Nehemiah*, *Malachi*, the last of the Prophets.

They were writ in *Hebrew*, the Mother Language of the *Jews*; and *Greek*, the most common Language of the *Gentiles*. And as the first Edition, so after Translations ought to be in the Vulgar Tongue, to be understood and read of all who are to Live, and be Judged by them.

They were written for our Learning and Comfort, (*Rom.* 15. 4.) to be a Lamp unto our Feet, and a light unto our Paths; *Psa.* 119. 105.) to give Wisdom and Understanding to the Simple, (*Psa.* 19. 7.) are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, (*2 Tim.* 3. 16.) Ignorance of them is the Mother of Error, not of Devotion, (*Matt.* 22. 29.) hid only to those that are lost, (*2 Cor.* 4. 3.) we are therefore to give attention to Reading, (*1 Tim.* 4. 13.) to search the Scriptures, (*John* 5. 39.) to have them dwell richly in us in all Knowledge, (*Col.* 3. 16.) to delight and meditate in them Day and Night, (*Psal.* 1. 2.) such as do are Commended, (*Acts* 17. 11. *2 Tim.* 3. 15. *2 Pet.* 1. 14.) and Blessed is he that readeth, and he that heareth the Words of this Prophecie, *Rev.* 1. 3.)

Young Man, Next to the Holy-Bible I commend to thy Meditation the Book Entitled, *The whole Duty of a Christian*; Sold at the Bible in Fleet-street, London. Price 18 Pence.

More

More Verses on the Holy Bible.

THE Tydings of Salvation dear
Comes to our Ears from hence;
The Fortrels of our Faith's known here,
And Shield of our Defence.
Read not GOD's Book in any Case,
But with a single Eye;
Read not, but first desire GOD's Grace
To Understand thereby.
Pray still in Faith, with this respect,
To grow in Grace therein,
That Knowledge may bring this Effect,
To mortifie thy Sin.
Then Happy thou in all thy Life,
What so to thee befalls:
Yea, double Happy shalt thou be,
When GOD, by Death, thee calls.

Let the Young Man write these Verses at the
beginning of his Bible.

*Dr. Taylor's Verses concerning our Blef-
sed Saviour Christ Jesus, from the Gos-
pel of St. Matthew.*

LO! here the Blessed Son of God, and Man
New Born, who was before all Worlds began;
Of Heavenly Seed, the Eternal Living Rock;
Of Human Race; of Kingly David's Stock;
Our Blest Redeemer; whom the Prophets Old,
In their true Preachings had so oft foretold;
In Figures, Ceremonies, Types and Tropes;
He here fulfils their Words, confirms their Hopes,
The World's Salvation, sole and total Sum,
Poor Mankind's Saviour, *Jesus Christ* is come.
Dole From

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From Married *Mary*, Wife and Virgin, springs
 This Heavenly, Earthly, Supream, King of Kings.
 He's Naked born, and in a Manger laid;
 Where he and's Mother, (Blessed Wife and Maid)
 Are by the Wisemen sought, and seeking found,
 And having found, their Joys do all abound:
 Where they their *Love*, their *Zeal*, their *Faith* unfold,
 And offer Incense, Myrrh, and pure Gold.
 False Hearted *Herod*, seeking to destroy
 This new Born Infant, our Eternal Joy:
 But *Joseph*, by a Dream, is warn'd by Night,
 T'ward *Egypt*, with the Babe, to take his flight.
 Amongst the *Egyptians* he not long Sojourns,
 But back to *Nazareth* he again returns;
 To end the Law, the Babe was Circumciz'd,
 And then by *John* in *Jordan* was Baptiz'd,
 When lo the Father, from his Glorious Throne,
 Sends down the Holy Ghost upon his Son,
 In likeness of a pure unspotted Dove,
 Which did his Birth and Baptism both approve.
 Now Subtile Satan, he attempts, and tempts him,
 And fasting, to the Wilderness exempts him;
 But Jesus's Pow'r, the foul Fiend's Pow'r destroy'd,
 Commanding Satan hence, *Avoid, avoid*:
 The fearful Fiend doth flee, Christ goes and
 [Preacheth,
 And in the Mountain Multitudes he Teacheth.
 He Teacheth, Preacheth Mercy unto all,
 That by amendment will for Mercy call.
 He says Repentance wipes away Transgressions,
 And to the Godly he pronounced Blessings.
 He makes the Lame to go, the Blind to see,
 Deaf hear, Dumb speak, the Lepers cleansed be;
 The Devils from the Opprest, out he drave,
 The Dead are rais'd, the Poor the Gospel have.
 Such things he doth, as none but GOD can do,
 And all's to bring his Flock his Fold into:

All

All that are laden come to me, says he,
And I will ease you, therefore come to me;
You of your heavy Sins I do acquite,
My Yoke is easie, and my Burthen's light.
Upon Mount *Tabor* there our Blessed *Messias*,
Doth shew himself with *Moses* and *Elias*.
Yet all these mighty Wonders that he wrought,
Not all the Heavenly Teachings that he taught,
The stiff-Neck'd stubborn *Jews* did not convert,
But they remain ∟ Obdurate, hard of Heart.
The Man (saith some) by whom these things are
It is the Carpenters, poor *Joseph's* Son. [done,
Some said, how he these things to pass did bring,
By the power of *Belzebub*, the Infernal King.
The Son and Heir of never fading Heaven,
Into the hands of Sinful Men is given;
He like a Lamb unto his Death is led,
Nail'd on the Cross, for Man is Heart-Blood shed.
He, after three days, Glorious doth arise,
He leaves the sinful World, & mounts the Skies.
But first to his Disciples he appears,
Where he their droping half dead Spirit cheers
By sundry wondrous Works our Saviour *Jesus*,
From Sin and Satan, lab'reth to release us.

And shall the Angels when the News they bring
Of Bliss to Man an *Heavenly* Anthem sing?
And Man be silent, for whose only sake,
Our blessed Lord, did humane Nature take?

Luke 2. 14. *Glory to God in the Highest,
On Earth Peace, good will towards Man,*

Saviour of Mankind, Man Immanuel,
Who Sinless died for Sin, who vanquish'd Hell;
The first Fruits of the Grave whose Life did give,
Light to our Darkness, in whose Death we Live.

The Seven Arts.

- I. **G**rammar, it comes of a Word that signifies to Read and Write truly.
- II. *Rhetorick* comes of a Word that signifies to speak fluently, or eloquently.
- III. *Logick*, or a Word that signifies to speak Reason, or dispute well.
- IV. *Astronomy*, some Knowledge of the Stars; but *Astrology* is a base Art, drawing many Young-men into Atheism.
- V. *Geometry*, Measuring the Earth, &c.
- VI. *Musick*, Songs, and Poetry.
- VII. *Arithmetick*, the Art of Numbering.

Two Thousand Marks worth of Books (of curious Arts) were burnt, &c. Act. 19. 19. No doubt but some of them were Books of *Astrology*.

Upon the Redemption of Mankind by our Lord and Saviour Jesus Christ.

Great Miracle of Love, and Boundless Sea,
 Whose Streams Immense,
 Exalted are so far above our Sense,
 No Humane Thought could tear survey;
 By blest Experience we Sinners know

That it is so,
 We the Effects of that great Mercy
 By the Eye of Faith do see.

But

But cannot comprehend what we admire:
Angels themselves are wrapt in high Desire:
Those Sacred Things to look into,
'Tis God alone, that does those Mysteries know;
That gracious God, whose Ways
Unsearchable, and Mysterious are;
The Brightness of whose Mercy's Rays,
Extended are, as far
As His Almighty Power, no Limits bound
His Power; nor of His Mercies any End is found.

II.

If sinful Man would but revive
His Lost Estate; would he,
What Punishments were justly due
Unto his great Rebellion see.
What Woes, what Miseries did him surround,
What Horror, Guilt, did his lost Conscience wound.
How great would his Amazement be,
To think that, *That* Great Majesty,
He did so much offend;
That his benign Creator, who did make
Him of his Image to partake,
(And who by Disobedience, he did forsake)
Should condescend
Himself so to abuse, and leave His Throne,
And to submit
Himself to Wants and Misery;
Nay more, His Life to quit,
And die;
That He for Mankind, might Atone,
Nay, for those Crimes, that 'gainst Himself were
[done,
Oh!

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Oh! Boundless Love, Oh! Love before unknown,
To save the Guilty Subjects Life:

(Oh! Precious Gift)

The Almighty Sovereign gives His own.

III.

And, for all this, shall Man not love?

Shall sinful Man more sinful prove?

Shall foul Ingratitude

Amongst his other Crimes intrude;

Can such a Price, his Soul so little move;

It bought his Liberty, and shall not gain his Love.

O Lord, can we,

This thy Great Mercy see?

Can we behold thy Love, and yet unmindful be

From whence it came?

Thou, by Thy precious Blood, didst us Redeem,

And took'st away our Shame;

Shall this great Benefit so little seem?

Shall we such Grace receive such Love Divine?

Yet so unthankful be, as not to pay

Those small Returns, thou dost enjoyn?

Shall we not thee believe, and thy Commands obey?

Yes, surely Lord,

If thou thy Help afford.

Do thou such Grace into our Hearts inspire,

That we may thee with Joy obey, and Love thee

[with Desire.

*Our Ransom was paid (saith an Antient Father)
in the Crucifixion of Christ, from hence he is said,
to have Redeemed us by his Cross, but still the Be-
nefits of this Redemption are Conditional, for they
who with due Gratitude and Reverence, accept this
Grace, and the Terms upon which it is, are saved*

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by it, but those who despise and reject it, (a) are justly left to Condemnation, because they neither pay what they owe, in their own Persons, nor qualifie themselves for a Release, by Vertue of that Payment, which another hath made for them.

(a) that is such as do not Obey God's Law in the Holy Scripture.

The enlarged Bowels of our Heavenly Father's Paternal Affection, to his unworthy and disobedient Children: These are so unbounded, as to reach all, without Distinction: For Thou (O God) despiseth no Man, casteth off no Man, abhorrest no Man, except such only, as by their incorrigible Folly, have given thee Provocation, by first forsaking Thee. [St. Aug. Medita, Transl. by Dr. Stanhope, p. 142.]

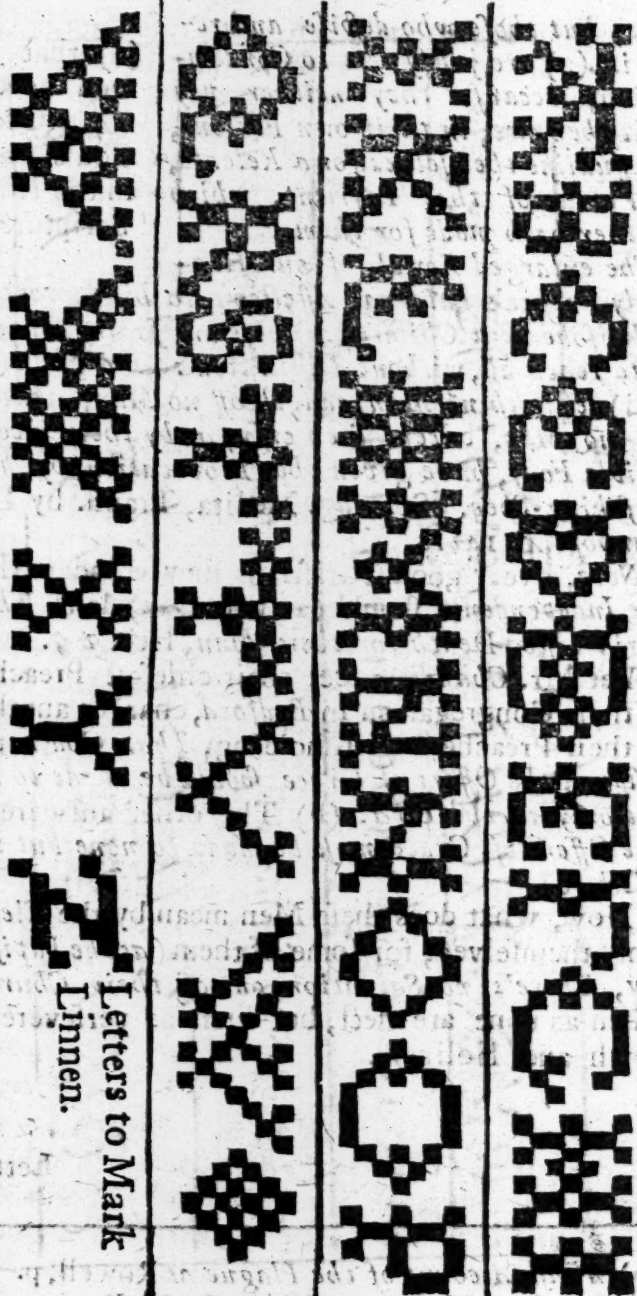
Note, Every good Christians may wonder that our Independents should (at this Day) deny That Christ tasted Death for every Man, Heb. 2 9.

Yet Mr. Chandler, &c. their chiefest Preacher in their Congregation in Bedford, charges another of their Preachers with holding, That God never designed the Offers of Grace should be made to all, but only to the Elect. (b) The other answereth, The Offers of Grace must be made to none but the Elect. (c)

Now, what does these Men mean by the Elect? Only themselves; for some of them (as the Papists) say, There's no Salvation out of their Church; when as none are elect, but such as persevere in Faith and Holiness.

Letters

-
- (b) *A just Account of the Plague at Rowell*, p. 21.
 (c) *Truth and Innocence Vindi*. By R. Davis, p. 75.



Letters to Mark
Linnen.

Young man's Companion with God above. Wm

A a b c d e f g h i k l m n o p q r s t u v x y z.

A B C D E F G H I J K L M N O P Q R
S T U V W X Y Z

Humility is commonly attended with Honour

a b c d e f g h i k l m n o p q r s t u v x y z

A B C D E F G H I J K L M N O P Q R
S T U V W X Y Z

Be long and Honour unto God alone. Am

Easie Copies to Write by.

A a b c d d o e f g h i
l m n o p q r s t u v x y z e

A B C D E F G H I
J K L M N O P Q
R S T U V W X Y Z

Apply thy Heart to wisdo^m
and Instruction and thine
eyes to the words of Knowledge

He that spareth his Rod,
hateth his son but he that
loveth him chasteneth him betim

Chasten thy Son while there
is Hope, spare not for his crying

First,

First, Let the Young Learner to Write, provide *Pen, Ink and Paper*, a *Round Ruler*, and a piece of *Lead* to Rule Lines to Write on, to lie together in one place of the House, ready upon occasion.

Secondly, Let him get a Friend to shew him how to begin each small Letter, and to be very perfect in Writing the little Letters, before he goes into Joyning-Hand, and to write Joyning-Hand very well before he Writes great Letters.

Thirdly, Knowing where to begin a Letter, let him, with a dry *Pen*, trace over the said Letters in the Printed Copy (before) many Times.

Fourthly, To make the *Paper* bear *Ink* well, and the *Pen* to run the smoother, rub the *Paper* with the fine Powder of *Gum sandrick*, tied in a Rag, and when you scratch out a Word with the point of a *Penknife*, rub it with *Gum*, and smooth it with the Knife-haft before you write a Word there.

Fifthly, Set all the small Letters of one height, and all the Letters alike leaning towards the Right Hand.

*Keep a choice Pen, free Ink, and steady Hand,
And that's the Way fair Writing to Command;
Great Gain flows daily to Ingenious Men,
From that admired Instrument the Pen.
Make much of every Moment of thy Time,
In Wisdom's School, this Lesson is the Prime.*

Sixthly, Put *Ink* into an *Ink-horn* often, but pour into the *Ink-glass* again what will run out, lest the *Ink-horn* fall on the Writing.

Seventhly, Always before you set *Pen* to *Paper*, see there be no Hairs in the *Pen*; and if there be too much *Ink* in the *Pen*, cast it not away
(as

(as many do) but dip the *Pen* into the *Ink-horn* again.

Eightly, Let not thy Breast touch the Table or Desk on which thou Writest; for crushing the Breast hard against the edge of the Table, hath brought many Young Men into a *Consumption*.

Lastly, When you have done Writing, set the Nips of your Pens in Water, for the *Coperas* in the *Ink* will fret the Nips.

How to make Black Ink.

BEAT twelve Ounces of the weightiest *Dyers's Galls* in a Mortar, till they are as small as *Gun-powder*; put them into an Earthen Pot to five Quarts of Rain-Water, stirring them with a Stick once a Day, for ten Days; let it settle for three Days, and let the clear run thro' a Cloth, to which Liquor put six Ounces of the small shining *Gum-Arabick*, at about twelve Pence the Pound, four Ounces of the blewest *Coperas*; and one Ounce of beaten *Rock-Allum*, stir it once a Day, keep it from Freezing.

Thus you may make a bigger or lesser Quantity.

Note, That if in *November* you soak a good Quantity of the green Peeling People take from *Wall-Nuts*, in Rain-Water, and at the Months End strain it, and use it with the same Ingredients, the Ink will be much better.

An excellent Way to make a little Ink for one Man's Use.

TAKE Ale-wort, not strong, one Quart, Nut *Galls* four Ounces beaten small, and *Coperas* two Ounces beaten; mix them and set them in the

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the Sun-shine for several Days, often stirring them together; the Ink being good, strain and put it in a Bottle, then put to it a quarter of a Pint of good *White-Wine Vinegar*, wherein you have dissolved one Ounce of *Gum-Arabick*, and shake them well together twice a Day for three Days; but when you take out any Ink for Use, never shake your Bottle, nor at no other Time.

How to make Red Ink.

BOIL a Penniworth of the Rasplings of *Brazeel-wood* in Urine until the Water is Red, then put to it a Penniworth of *Chochineel* beaten, and let it boil a while. *Lastly*, Add a little *Allum* and strain it.

Note, But Red-Ink, for ordinary Use, may be made by dissolving a little Gum in Water, putting a little *Red-Lead* to it, and put some into an Ink-horn with *Cotton*.

Note, Also you may make Ink of any Colour with *Gum-Water*, with the Colours mentioned in this Book.

To Write on Paper, Golden Letters, called Shell Gold.

LAY a little Leaf-Gold upon a fine Earthen Plate, and drop thereon a little clear Virgin's Honey, then work it with your clean Knife's Haft, until it is stiff like unto a Paste, which put into an Oyster-shell, and do it close; when you are to write with it, put a little *Gum-Water* on the side of the Gold, and mix a little thinly fit for your Pen.

*Guide so thy Pen, that no harsh Roughness lie
In any part, which may offend the Eye.
Like standing Corn, blown gently by the Wind,
Let all your Letters be one Way inclin'd.*

Therefore, hold thy Pen not too sloping, but pretty upright, leaning but lightly on it; and if thou didst not learn to make, and also to mend thy Pen, when thou learn'd to Write (thy Credit will be but small) tho' thou can'st Write pretty well, to go a begging to other to mend thy Pen.

*How to make a Pen, and harden a soft Quill,
which may be of Service to such Persons as
can mend a Pen but very indifferently.*

IF the Goose Quill, of which you are about to make a Pen, be hard and thick, hold the head of the Quill on a Table, and with the Back edge of the Penknife (or edge of another Knife,) scrape it to a right Thickness, then with Spittle wet the Barrel of the Quill, and roll it in the Scrapings, and so they sticking to it, rub it very bright with a woollen Cloth, (tho' most do it with the Skirt of their Coats.)

But, if the Quill is very soft, put the Barrel of it into hot Ashes, always stirring it till it is as soft as the softest Quill as ever you felt, and as soon as it is cold, you may make a Pen of it, observing that the weaker or softer the Quill is, the shorter the slit must be.

But, if you have some hundreds of Quills to harden (which is necessary for all Quills to make them slit the clearer) put Water and Allum to boil, and

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while it is boiling put in a handful of the Barrells of the Quills into the Water, and hold them therein a Minute, and lay them by, and do so with all you have. The rounder the Barrel, the better the Quill.

 *Note*, That if you cut the head of each Quill, they will be the sooner hardened in the boiling Liquor.

And because some are for colouring them at the same time. To colour the Barrells of the Quills Red (the heads being cut off) take *Allum in Powder* half an Ounce, *Vermillion*, and the same Rasplings of *Brazel-Wood*, of each an Ounce, boil them in a Pint of *Vinegar*, untill the Liquor is thickish, then strain it, and put the Liquor into a deep Skellet, and when it boils, hold the Barrells of the Quills in the Liquor (being ty'd in Bundles) untill they change colour, and they will be hardened also; so may you colour many Quills at the same time. But for a yellow colour, instead of the *Vermillion* and *Brazel*, use three Penny-worth of *Saffron*, and an Ounce of *Turmeric*, both in Powder.

Then to make a Pen, Hold the Feather end of the Quill from you, and cut off the Head of the Quill sloping, (in length about a quarter of an inch) entring the edge of the Penknife, first against the back of the Quill, and next turn it and cut off so much of the other side, that the end so cut seems to be Forked. *Note*, That the back of the Quill between the Feathers has no Gutter in it, as that called the belly of the Quill hath.

Then against the back in the half round, where you first cut off the head of the Quill, cut a little slit upwards, and above which, hold your Left Thumb Nail very hard, near half an Inch above the said half round, then put the Peg of your Penknife

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Pen-knife under the slit, which will rend it up just so far as you hold your Thumb Nail, for the slit first made with the Edge of the Pen-knife, is rough, and so will not do, which must be all cut away. Next, cut away some of the Belly of the Quill, opposite to the slit, so will you have convenient room to cut away each side the slit, to a Point. And if you have a good new Pen (made by an Artist, it will be a help) having made it to a Point, that the slit will close of it self that you cannot see through it, it is well, but to try whether one side of the slit be stronger than the other, hold the slit on the side of your Pen-knife hard, that the slit may open, then you may see which side thereof is the strongest, which I mend with your Knife.

Next, Hold the Pen between your first and second Finger on the left hand, and the inside of the Nib even upon your Thumb Nail, and with the Edge of the Pen-knife, cut a little off the Point of the Nib half thro' sloping, the Back of the Pen-knife leaning toward the back of the Pen, the Knife so remaining having cut half thro' then nimbly (your Knife being very sharp) cut it quite off, the Edge being almost down right; the Nib being about the Breadth of the little Letter i, or according to the Hand you write.

Now, That when the slit looks not clear enough, and that the Quill there seems too thick and strong, scrape it to your Mind, with the Point Edge of your Pen-knife.

Bear your Pen lightly, gripe it not too hard, for if you do, your Writing may be marr'd.

Some Gain comes daily to Ingenious Men,
From that admired Instrument the Pen.

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As to the Diversity of Hand-Writing.

SAITH Dr. Cockrum, in his Essay, &c. *And to no other Cause (than the Wise Providence of God) can be referred, the no less strange Diversity of Hand-Writings. Common Experience shews, That tho' Hundreds and Thousands were taught by one Master, and one and the same Form of Writing, yet they shall all Write differently; whether Men Write Court or Roman Hand, or any other. there is something peculiar in every ones Writing which distinguisheth it. Some indeed can counterfeit anothers Character and Subscription, but the Instances are rare, nor is it done without Pains and Trouble; nay, the most expert and skilful cannot Write so exactly like, as that it cannot be known, whether it be Genuine or Counterfeit; and if the Providence of God did not so order it, what Cheats, and Forgeries too, would daily be committed, which would not only justle private Men out of their Right, but also unhinge State and Government, and run all into Confusion. The Diversity of Hand-Writing is of mighty great Use to the Peace of the World; it prevents Fraud, and secures Man's Property; it obligeth the Living and Present to Honesty and Faithfulness; it imparteth the Mind of the Absent, and sheweth the Will of the Dead, which ought to be sacredly observed. And what is so very useful, is not the Effect of any Humane Concert. Men did not of themselves agree to it, they are only carried to it by the secret Providence of God, who understandeth and mindeth what is for the Good and Interest of Mankind in general, and of every particular Person.*

' Writing in no Nation, saith Goodwin, came to its Perfection on a sudden, but by Degrees.

E

Some

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Some Antiently wrote on Rhinds of Trees. Some wrote on Tile-stones, with a Bone instead of a Pen. God's Law was written on two Tables of Stone, *Exod. xx. Isa. xxx. 8.* Men wrote on Tables of Stone, with a sharp pointed Steel: Next, They wrote in Rolls of Parchment, *Zach. v. 2. Luke iv. 20.* And Paper is made by grinding Linnen Rags with Moysture, in a Mill, so thin, to run into the Shape of Sheets, in a Frame for that Purpose.

Lastly, Printing began to be in use in England, in the Reign of King *Edward* the IVth. about 242 Years ago.

So that by Writing we Record those Things that are past, as fresh almost, as if they were present.

By Writing we have the Monuments of Antient Times communicated to us, as well as Arts and Learning, but more especially the Writings of Holy Scriptures.

If it should be demanded, how a Voice may be seen, or how a Man may be said to speak after he is Dead? It may be answered, By Writing; *Heb. xi. 4.*

*Of Dying Man, his Living Mind,
By Writing Deeds his Children find.*

Euripides.

Again.

*Where distance sets on Tongue a Tie,
The Hand and Paper make Supply.*

Ovid.

Wonderful are the Mercies of God to Mankind in this, of giving him the Art of Writing: For no Invention of Man could ever yet make the Object of any of the five Senses, only the Sense of Hearing:

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Hearing : By this Invention of Letters, is made also (in some sort) the Object of Seeing, unto those that will read Impartially the written Arguments against *Atheists, Hereticks, &c.* By Writing all Questions may be decided. (saith St. *Augustine* l. 1. Doct. Chri. 31. Tom. 3.

And this, by the Goodness of God unto Man, for the Encrease of his Knowledge and Understanding in all things, for the Good of his Soul and Body, was this rare Invention of Writing discovered ; it cannot be numbered how many great Benefits are to People conveyed thereby, especially unto those that fear the Lord God Almighty in Sincerity, praying to God for a Blessing to what they put their Hand unto.

*Lay Hand unto thy Work with all thy Wit,
And Pray that God would speed and prosper it.*

Pythag:

Not learning to be Idle, and too busie in other Peoples Matters, 1 Tim. v. 13.

'Writing (saith one) teacheth those that are 'a far off; *Words* those that are near. *Words* 'reach only to those that are alive; *Writing* to 'them that are unborn. [Dr. *Leo's* Sermons p. 27.

*Writing, of Arts, most surely is the best ;
By it our Thoughts, tho' distant, are exprest ;
By it, e'er Printing thro' the World was spread ;
By which we knew the Actions of the Dead ;
By it alone there's many Thousands Live ;
By it some Men excessive Gains receive.*

More of the Praise of Fair Writing.

*Great Praise is due unto this Art,
Whose Excellencies does impart
The best of Studies to Mankind;
The Great Preserver of the Mind;
The Scholars Help; the Traders Friend;
It Vertuous Deeds does recommend;
The Hinge of Business, and of Trade;
A Help to Memory decay'd;
Of so much Value and Account,
That other Arts it does surmount.*

A Copy of Time.

*Time quick doth pass, no Mortal it can stay,
Much less call back one Year, nay, Week, or Day;
Take't by the Forelock then, 'tis bald behind,
For Time once past, you never more will find.*

Therefore,

*Learn, now thou art Young, such Commenda-
ble and Vertuous Qualities, as may be most pro-
fitable for thee when thou art a Man: Learning
and Knowledge, in useful Arts, being the Orna-
ments of a Man's Life, &c.*

*Let Vertue be, a Guide to thee.
To have thy Will, be humble still.
Sorrow treads, where Folly leads.
Most hold such bad, as love to Gad.
Where Hearts agree, no Strife can be.
There's much Danger, to trust a Stranger.*

Where

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*Where Vertue ties, Love never dies.
Couples ill matcht, like Garments patcht.
Children-in-Law, breed many a flaw.
Too much Light, dims the Sight.*

Larger Copies : On Jacob's Pillow. Gen. 28. 12.

*The Bed was Earth, the raised Pillow Stone,
Whereon poor Jacob rests his Head, his Bone;
Heaven was his Canopy, the Shades of th' Night
Were his drawn Curtain, to exclude the Light.
Poor State for Isaac's Heir, it seem'd to me,
His Cattle found as soft a Bed as he.
Lord! Let my Wants now never prove extream,
With Jacob's Pillow, give me Jacob's Dream.*

How to sit to Write.

1. Lay thy Book almost even before thee.
2. Let not thy Head hang over thy Book.
3. Keep a waste Paper over thy Book.
4. Fill not thy Pen too full of Ink.
5. See there be no Hairs in thy Pen.
6. See the small Letters be all of one Height.
7. Lean not thy Breast against the Table,
for it hath brought many Young Men into a
Consumption, by spoiling the Stomach, that
it could not digest the Meat taken into it.

*Twelve Alphabets composed Right,
For Learners Profit and Delight.*

*Or as the Poet Herbert saith.
A Verse may find him that a Sermon flies,
And turn Delight into a Sacrifice.*

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Containing 579 Copy-Lines in Verse, very delightful to Young Men, which also encourages them to love Writing, and Spelling by Heart their Copies.

And because Boys are displeased when they have the same Copy set twice in one Copy-Book, to prevent which I have numbred the Verses by Figures.

Also, when a Copy Line comes short of the breadth of the Book, it's good to fill up the Line with a Sum of Money, as 4—6—6 for the Boy to write with the Copy, and Cast up the Sum at the bottom:

The First Alphabet.

1. **A** Blessing will with him abide,
That hath true Vertue for his Guide;
2. Boys that walk in Righteous Ways,
Gain of their Friends the greatest Praise.
3. Chuse still to walk in Vertues Ways,
Doubtless to Credit 'twill thee raise.
4. Death is still working like a Mole,
Let Grace work too within my Soul.
5. Evil forsake, that when you die, *l. s. d.*
May live with Christ Eternally. *3---7---5*
6. Friend, careful be whom thou do'st Trust,
What Ways thou walk, and where thou go'st
7. Grudge not to learn while Youth doth last
To rest in Age, when Youth is past.
8. He well may quake and fear to die, *l. s. d.*
That in his filthy Sins do lie. *5---3---9*
9. If thou enjoys a Patient Mind,
Thou'lt Comfort in Afflictions find.

10. Know,

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10. Know, that it's sure, that die thou must,
And after come to Judgment just.
11. Labour to have a Conscience pure,
When all things fail that will endure.
12. Man to Learning a Love should have,
Altho' one Foot were in the Grave.
13. No Temper more Man's Life doth bless,
Than Simple-Prudent Harmlessness.
14. Oft Enemies do lie in wait,
Where thou suspectest no Deceit.
15. Patiently Rebuke Men for Sin,
So may'st thou him to Vertue win:
16. Quiet thy self, thy Day of Death,
Excels that Hour that thou took Breath.
17. Rebuke the Wicked for Souls Sake,
Then Happy thou when Death thee take.
18. Some Boys in Folly taketh Pains,
Altho' their Labour's all in vain.
19. Think oft upon thy latter End,
The thoughts of Death may make thee mend.
20. Vice is still tempting of our Hearts,
Let Supplying Grace cross *Vice-Arts*:
21. When all our Actions are upright,
Yet some there are that bear us spight.
22. 'Xcuse no wilful Sin at all,
Lest thou into such Sins do fall.
23. Ye Saints on Earth be of good Chear,
The Darts of Death ye need not fear.
24. Zeal for Childrens good is very well,
That by Instruction may 'scape Hell.

The Second Alphabet.

25. **A**LL you that in fair Writing would excel,
How much you write regard not, but
[how well.

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26. Bear your Pen lightly, grasp it not too hard,
For if you do, your Writing may be marr'd.
27. Courteous Behaviour, & Expressions Prudent,
Speak a Young Man in Vertues School a
[Student.
28. Did Learners know how Learning might
[advance,
Then they would love it, and hate Ignorance.
29. Easie it is to Write, but to Write well
Is very hard, much harder to excel.
30. Friends, Books, a chearful Heart, and Con-
[science clear,
Are the most choice Companions we have here.
31. Great Gain comes daily, to Ingenuous Men,
From that admired Instrument the Pen.
32. How dare those Eyes upon a Bible look,
Much less towards God, whose Sin are all their
[Book.
33. If thou in Writing would excell,
Learn first to make thy Letters well.
34. Keep a choice Pen, free Ink, and steady hand,
And that's the way fair Writing to command.
35. Like standing Corn, blown gently by the Wind,
Let all your Letters be one Way inclin'd.
36. Make much of every Moment of your Time,
In Wisdom's School, this Lesson is the prime.
37. Now bend your Mind fair Writing to attain,
Your present Pains may prove your future Gain.
38. One Dram of Holy Life excels a Pound
Of Humane Learning, tho' the most profound.
39. Proportion your Pens Nib to every Hand,
And its rare Motions learn to understand.
40. Quietly learn all Crosses to endure,
Repining doth more Misery procure.
41. Respect your Master, by whom you are Taught,
And his Instructions always bear in Thought.

42. Since

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42. Since thou endur'st at School to be well beaten,
Endure thy Fathers words when he doth threaten.
43. Thou art a Scholar ; if thy Tutor do
Pose thee to hard, he will instruct thee too,
44. Vain Toys and foolish Pleasures see thou shun,
Else thou at last will cry, I am undone,
45. What Comfort is there, like a Vertuous Son,
Then in that Race teach him betimes to run.
46. 'Xample's best, now in thy Youthful Prime,
Besure to imitate while God gives Time.
47. You Parents, who your hopes in Children
[place.
Teach them betimes to run in Vertues Race.
48. Zealously keep, and follow God always,
So may'st thou blessed be with happy Days.

The Third Alphabet.

49. **A** Child untaught is a meer Lump of Sin,
May justly blame the Cause of having
[been:
50. By sad Experience, this is known to some,
Who hate Instruction, to Destruction come.
51. Credit not always them that things relate,
Small heed's given to them that often Prate.
52. Despise not Mortals of a mean Estate,
Since you are Ignorant of your own Fate.
53. Easier, and sooner's Learning lost than gain'd,
If by fresh Application not maintain'd.
54. Fair Writing then to excellence may arise,
Most when the Pen is most in Exercise.
55. Great God, whose dreadful Judgments are
[severe,
Silence thy Church's Foes both far and near.
56. How are they baffled by a subtil Devil,
That hope for Heaven while their ways are evil:

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57. If thine Estate be not as 'twas before,
Yet see thou live Content with present Store.
58. Keep at a distance from the Sons of Vice,
Once known, endanger not your Souls Health
[twice.
59. Learn now in your Minority such Things,
That may in Age lend your Discretion Wings.
60. Men are more on Earth, than Heav'n intent,
And their Industrious search is downwards bent.
61. Notional Knowledge is of slender use,
That's best which you to practice can reduce.
62. Of bad Examples, Satan's baits beware,
And shun them as a Pestilential Air.
63. Parents do oft by ill Examples draw,
Their Young Children to break God's Holy Law.
64. Quickly Youth learns every common Evil,
And very eager to obey the Devil.
65. Rouse up from Sloth (my Child) betake
Thee to thy Book, no Cavils make.
66. Stuff not your Guts with Flesh and Wine,
And Wantonneſs, I ſay will pine.
67. The diſmal Fate of Youth, alas! how few,
The ways of God, and Godlineſs purſue!
68. Vertue, tho' clad in Rags, may Challenge more,
Than Vice, adorn'd with Silk, in the miſt of
[Store.
69. When, to the World, you others Faults make
[known,
Ingeniouſly reflect upon your own:
70. 'Xcept you do hate Sin, God tells you plain,
You ſuffer muſt in Everlaſting pain.
71. Young Man, whate'er thou do'ſt by Day or
[Night:
Think with thy ſelf, thou'rt always in God's
[ſight.
72. Zealouſly ſerve God all thy Days,
For which, at laſt, of Heaven thou'ſt have praiſe.
The

The Fourth Alphabet.

73. **A**CT nothing but what you may safely own,
And what you need not blush at, being
[known.
74. Because out of thy Thoughts God should not
[pass,
His Image Stamped is on every Grasse.
75. Carp not at that which others do or say,
Lest some thus scoff at thee another Day.
76. Disdain not such as are with Vertue crown'd,
They are, or shall, or ought to be renown'd:
77. Estates ill-got, oft quickly waste away,
And bring the Owners to a deep decay.
78. Far better were it to be Ignorant,
Than to be Learned, and God's Fear to want:
79. Guide so thy Pen, that no harsh roughness lie
In any part which may offend the Eye.
80. Holy *David* did the Saints tell,
A Lyar shall not with him dwell.
81. If every Idle Word requires Account,
To what will Oaths and Blasphemies amount:
82. Keep what thou hast already got by pain,
Want will encrease, where Labour makes no
[Gain.
83. Lay Hand unto thy Work with all thy Wit,
And pray that God would speed and prosper it.
84. Most certain 'tis a pleasant Recreation,
That helpeth forward Youth's Salvation.
85. No Man is harden'd to Destruction, till
To Divine Grace, he hath oppos'd his Will.
86. O Christ so perfect my renewed Will,
That I thy Holy Laws may now fulfil.
87. Practice and Use, 'tis that becomes each skill,
For that makes perfect what neglect doth kill.

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88. Questions doubtful, and dark Opinions, tend
To exercise Mens Brains, but to no end.
89. Refrain from Talk: Who ever heard of any
Undone by Hearing? but by Speaking many.
90. Shun Rumours, lest thou be, as the Author
[nam'd;
Silence hurts none, but some for Words are blam'd.
91. 'Tis wicked with insulting Feet to tread
Upon the close Monuments of the Dead.
92. Use thine Estate, but make no wilful waste;
Who waste their own, would others waste as fast.
93. Who cannot rest till he bad Company find,
He breaks up House, turns out of Doors his Mind.
94. 'Xpel all wicked Thoughts, rouse up from Sin,
So best you Hell may conquer, Heaven may win.
95. Young Man, have ever-more a special care,
That Womenish Allurements prove not a Snare.
96. Zealously run for Vertues Crown of Bays,
Which, having gain'd, present to Heaven the
[Praise.

The Fifth Alphabet.

97. **A** Time of Death there is we know full well,
But when, or where, or how, no Man
[can tell.
98. Be well Advised, and wary Counsel take,
E'er thou dost any Actions undertake.
99. Chuse to be thankful for the Grace receiv'd,
And Judge not those who seem thereof bereav'd.
100. Defend the Truth, for that who will not die
A Coward is, and gives himself the Lye.
101. Ever thy Credit keep, 'tis quickly gone,
Being got by many Actions, lost by one.
102. Fly Sin, young Man, live Godly still,
Then welcome Death, come when it will.
103. Good Counsel from a Servant do not slight;
Scorn no Man's Judgment, so that it be right.
104. How

104. How peaceful is the Man, and how secure,
Whom War did ne'er delight, nor Gain allure.
105. In all your Actions take care so to Live,
That no occasion of Offence you give.
106. Keep me, blest'd God, that my Heart, my
[Tongue,
That it may never do my Neighbour Wrong.
107. Lord give me Wisdom to direct my Ways,
I beg not Riches, nor yet length of Days.
108. Mens Follies make them frequently to Err,
And then they Vice for Vertue do prefer.
109. Nor House, nor Land, nor measur'd heaps of
[Wealth,
Can render to a dying Man his Health.
110. Our Neighbours love we ought to hold,
More dearer than the purest Gold. [mend,
111. Praise sparingly him whom thou dost com-
One day will shew how much he is thy Friend.
112. Quarrellsome Natures meet their unkind Kind,
And commonly what such Men seek they find.
113. Rather depend upon your Fingers ends,
Than fix your Expectations on your Friends.
114. Suffering for Sin should breed no discontent,
Since many have prov'd good by Castisement.
115. The early chirping Sparrows may reprove,
Such Lazy Scholars as their Beds do love.
116. Valiant he does approve himself, and wise,]
Who, with a meek Carriage, flights Injuries.
117. What Stock thy Friends, by Will, hath left
[to thee,
Keep and encrease, lest thou a By-word be.
118. 'Xcellent is that Youth at this Day,
Fears his Creator in Truth's Holy way.
119. Youth hopes to see Old Age, and Aged Men,
Wish for new Strength, and fain grow Young
[again.
120. Zeal

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120. Zeal for God is good, if with Grace conjoin'd,
If not, a Fire, that's void of Light, or Blind.

The Sixth Alphabet.

121. **A**S by degrees ill Customs have been taken,
So by degrees the worst may be forsaken.
122. By frequent Use Experience gains her growth,
But Knowledge flies from Laziness and Sloth.
123. Contend not with a Man of greater Power,
By Land or Sea, the Great the Less devour.
124. Dull Boys by Stripes, with Learning are in-
[spir'd,
By little Pains, with Industry acquir'd.
125. Even when Mens Crimes pull GOD's Judg-
[ments down,
'Tis rather Grief, than Anger makes HIM frown.
126. Firm keep thy Mind on Things that are Above,
Exact on no Man, but thy Neighbour love.
127. Give, at once asking, what you safely can,
It's part of Gains to help an honest Man.
128. He that in Morals walks not faithfully,
No marvel is't, if Christ do pass him by.
129. I love the World, and use it as my Inn,
To bait, and rest my tir'd Body in.
130. Know thy self first, and then begin to scan
The Imperfections of another Man.
131. Let me be Just to all, tho' I sustain
Some Loss thereby, that Loss will turn to Gain.
132. Man's work it is, to have a serious Sight
Of his own Sins, and Judge himself aright.
133. No Tyrant Passion rages in my Breast,
But the meek Dove builds there her peaceful Nest.
134. O happy he, to whom the bounty of Heaven,
Sufficient, with a sparing Hand, hath given.
135. Prepare to die, before your Glass is run,
Repent sincerely e'er your Years be done.

136. Quit

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136. Quit this World's Stage you must, when
[your Part's play'd,
Get Earnest timely for a better laid.
137. Reprove none rashly, for not even the best,
Can Humane Nature of her Faults divest.
138. Serve God that Made you, whilst you have
[Breath,
Honour your Parents dear, until their Death.
139. Thy Parents, love the one as well as th' other,
To please the Father, do not grieve the Mother.
140. Unto your Sense this Sentence still apply.
That there's no Poison like bad Company.
141. When things go well, Adversity beware,
Again, when things go ill, do not despair.
142. 'Xamine, try, and prove thy self to know,
Whether God's fear be in thy Heart or no.
143. Youth, unto Christ's Precepts firmly abide,
And truly love the Souls, for whom he dy'd.
142. Zeal is a Fire, and useful in its kind,
But nothing is more dangerous, if blind.

The Seventh Alphabet.

145. **A**fflictions are a Rod to scourge us home,
A painful Earnest of a Heaven to come.
146. Be early season'd with the taste of Truth,
Rememb'ring thy Creator in thy Youth.
147. Create me a new Heart; Great God inspire
My cold Affections with thy Holy Fire.
148. Dear God, it matters not what my Fortune be,
May they but lead, or whip me home to Thee.
149. Estates to gain, Men toil and break their rest,
But Competency with Content is best.
150. Fear timely comes, before a Fault's begun,
He Fears too late, that Fears not till 'tis done.
151. God's Register, the *Conscience*, notes done all
Our Actions just and unjust, great and small.
152. His

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152. His ripe Discretion always is in Season,
That can his Passions ballance with right Reason.
153. If Sin's not out of thy Affections cast,
Thou wilt be found an Hypocrite at last.
154. King Jesus waken Men in those drowfie Times,
Lest Vengeance find them sleeping in their Crimes.
155. Lord, how can Sinners thy strict Bar abide,
Where even the Righteous scarce are justify'd?
156. Many there are that covet Worldly Pelf,
But very few that seek Soul-saving Health.
157. Natures Supplies will no Time fail to thee,
If thou with needful Things contented be.
158. Observe, with Silence, what each Man doth
[say,
Speech doth Mens Manners hide, & them bewray.
159. Perform thy Promise, keep within Faith's
[bounds,
Who breaks his Word, his Reputation wounds.
160. Quench soon the flames of Lust, and have a
[care
Of wanton Women, they will prove a Snare.
161. Reprove not, in their Wrath, incensed Men,
Good Counsel comes quite out of season then.
162. Sure is that knot, that true Religion ties,
And Love that's rightly grounded never dies.
163. The Miser is a Fool, and so is he
That spends his Wealth in Prodigality.
164. Vain Men for this World's Riches are at strife,
Neglecting those of everlasting Life.
165. When thou liv'd'st well, mind not what
[Lewd Folks say,
It's not in our Pow'r their Tongues to sway.
166. 'Xamine at Night thy Actions of the Day,
With Grace, that down in Peace thy Head may
[lay.
167. Youth to be afraid to die, or wish for Death,
Are Words and Passions of despairing Breath:
168. Zeal

168. Z
But

169. A

170. B
No

171. C
Thi

172. I
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173. H
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174. L
Be

175. O
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176. A
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177. I
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178. J
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180. L
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182. N
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183. O
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168. Zeal for a Public Good, with Men is rare,
But 'tis Self-interest that's their chiefest care.

The Eighth Alphabet.

169. **A** Theists think Hell a Fable, a feign'd Name,
And are so Faithless till they feel the Flame.
170. Beg Help of thy known Friend in any Grief,
No Doctor like a Friend, can give Relief.
171. Cease then, my Soul, to dote on, or admire,
This splendid World, which is reserv'd for Fire.
172. Defend me from the World, the Flesh & Devil,
For these, O Lord, draw Men into Evil.
173. Every swift wing'd moment of the Day,
Carries some length of our short Time away.
174. For Vertue's sake, now in thy youthful prime,
Be a good Husband of thy precious Time.
175. Gaudy Attires never affects my Mind,
They meet with no Admirers but the Blind.
176. Happy's that Soul that is content alone,
And needs no Entertainment but its own.
177. If you esteem a Noble Reputation,
With Sons of Vertue have your Conversation.
178. Knock hard at Mercy's Gate, & think no Pains
Too hard, nor Time too long, for such blest Gains.
179. Let me, O Christ, for ever fix mine Eyes
Upon the Merit of thy Sacrifice.
180. Man fix on Heaven with a faithful Eye,
And still be flying that way till thou die.
181. None should think that Man, in any Time
[or Place,
Is far from ending of his Mortal Race;
182. Omit no Time, but with all speed amend,
The longer thou dost Live, the nearer to thy End.
183. Practice you should, and Study still,
Tho' in some Arts you have gain'd Skill.
184. Quicken

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184. Quicken my Soul, O Lord, to live here so,
That I my Duty more and more may know.
185. Rather than be quite broke, wisely submit
[and bend,
'Tis mighty Folly, with the Mighty to contend.
186. Small Friendship, less Reality is found,
Where Fawning feigning Complements abound.
187. Truly those Souls are truly free,
That can deny themselves their Liberty.
188. Vain Pleasures are but as a Golden Dream,
Which waking, makes our wants the more
[extream.
189. What Nation soever in which we live or die,
God is the same, and Heaven is there as nigh.
190. 'Xperience tells us, if we will amend,
Living here Well, shall make a happy End.
191. Yesterday's past, to Morrow's none of thine,
To Day thy Life to Vertuous Works incline.
192. Zeal for God's Laws will never wanting be,
If thou always to them Obedient be.

The Ninth Alphabet.

193. **A** H! with what speed must the Infection
[spread,
When Youth, by Parents Crimes, are warranted?
194. Base & Wicked are they, who think they can
Make wretched, or undo an honest Man.
195. Credit & Praise, which from without we win,
Signifies nothing, if not Grace within.
196. Depart from Sluggishness, for when the mind,
Grows faint with Idleness, the Body pin'd.
197. Ever, when Friends we need not, then they
[abound,
But when we want Friends, there's few to be:
[found:

198. Fear

198. Fear the Great God, whose All-discerning
[Eye,

The secret Corners of Mens Hearts do spy.

199. Grasp not for Honour with noblazen Glory,
For these will perish in an Ages Story.

200. He to some height of *knowledge* doth advance,
That knows how to conceal his Ignorance.

201. If you once undertake, consider well,
And then Resolve, and in dispatch excell.

202. Knowledge that puffs up the Possessors mind,
Is evermore of a pernicious kind.

203. Look after Things of Profit, and eschew
Those apt to Errors, whence no good ensue.

204. Mock not at Old Folks, if thou hast any
[Brain,

For he that's Old grows Childish once again.

205. Nor Vertue, yea, nor Nobleness of Birth
Are without Wealth, esteemed of little worth.

206. O God, how great is their Security,
Whose Hopes and Wishes are all fix'd on thee.

207. Pass not thy Judgment on anothers End,
But inward look, and know the best may mend.

208. Quicken our Zeal, Gracious God, that we
May always put our only Trust in thee.

209. Right *Reason* joyntly should with *Will* preside
Whose Office 'tis the straggling Mind to guide.

210. Some do rob the Church, but this is no News,
By keeping from the Labourers their Dues.

211. There are no Faces that can controul
The Sovereign Freedom of the Soul.

212. Use oft thine Art, tho' thou it understand,
As Care by Wit, so Use is help'd by th' Hand,

213. Who with their present State are not content
Oft worser find for their just Punishment.

214. 'Xcess and Avarice beure to fly,
For to thy Credit they are contrary.

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215. You that into Sin wilfully do fall,
Then the *Christian* may you *Atheists* call:
216. Zealously stand up for all good Laws,
And God will protect thee against all thy Foes.

The Tenth Alphabet.

217. **A** Saving Faith gives Victory over Evil,
And overcomes the World, the Flesh and
[Devil.
218. But what faith *Solomon*? O Lord, impart
To me a *Wise and Understanding Heart*.
219. Consider, Man, tho' thou be free from Pain,
May lay thee down and never rise again.
220. Dear Youth, in Gaming, if much Time thou
[take,
Thou wilt God's Favour lose, and him forsake.
221. Ever be Vertuous, and in the Proof,
A self clear Conscience is Defence enough.
222. Few Men to themselves but partial Judges be,
And Faults in others, but not themselves, will see.
223. Guilty Souls in Hell are scourged for Sin,
Their never ending Pains they still begin.
224. He that the most of his own Will can deny,
With God's most Holy Will can most comply.
225. If thou loves Dancing, it is a true Sign
Thou art no Practiser of Truths Divine.
226. Kings live like Gods, but yet like Men they
[die,
All must pay Natures Debt, and so must I.
227. Labour in Youth, while Health doth last,
And Rest in Age, when Youth is past.
228. Most Men, Oh! Shame, prize Counterfeit
[Delights,
Before the Joys to which kind Heaven invites.

229. Now

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229. Now Drunkards and Swearers have War-
[ning given,
That they shall never Inherit Heaven.
230. Old Wives prophane and foolish Fables shun,
Even from a Child the Holy Scriptures con.
231. Pray that thy Heart unspotted were and free,
From every Tincture of Iniquity.
232. Quarrellsome Men with their Enemies Haltred,
But when they Judge themselves, the Case is
[altered.
233. Remember, Young Man, that all must die,
The Greatest Prince, and Poor, and thou, and I.
234. Strive not into Mens Debts to run,
Lest thou, at last, cry, I am undone.
235. To God each secret Sigh, each silent Groan,
To him the Bottom of Men's Hearts are known.
236. Use always good Weight, & lawful Measure,
Lest that thy Fraud waste thy other Treasure.
237. When twice, or thrice, Boys read their
[Lesson o'er,
They're as familiar as if known before.
238. 'Xamples best, keep as a Rule,
To 'scape from Whipping when at School.
239. Young Man, thy Life is here like a Flower.
Make the best use of Time this present Hour.
240. Zealously Love and Worship God,
Else he will scourge thee with his Rod.

The Eleventh Alphabet.

241. **A**ltho' on Drunkards God has pronounc'd
[a Curse,
They mind it not, but still grow worse & worse.
242. Be thou, O Lord, always a stay to me,
Since all my Business is to Honour thee.
243. Choice Moral Vertue cannot purchas'd be
By one Action, nor scarce by two or three.
244. Decline

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244. Decline the Company of Sinners here,
Lest thou in Hell be shackled with them there.
245. Ever remember, thy Days here are but few,
They pass away like to the Morning Dew.
246. Frail is the state of Transitory Things,
Befalling meanest Men, and greatest Kings.
247. God is the Just Man's Anchor, and his Aid,
Of whom, therefore, need he to be afraid.
248. Has thou wrong'd any Man, make satisfaction,
And do not yield to any sinful Action.
249. If well thou dost, and well intend,
Thou shalt be Crowned in the End.
250. Keep me, O Lord, in th' Path laid down by
[Thee,
That I from all Vile Errors may be free.
251. Lord, Thou, who all our Thoughts from
[Heaven dost see,
O hold them up, blest Lord, who lean on Thee.
252. Man, dost thou think the Holy God does like
The Lyars Ways, because he yet forbears to
[Strike?
253. Naked Necks, & bare Breast's, a Harlots dress,
Are strong Temptations unto Wickedness.
254. Oh! Since God's Judgments are so long de-
[lay'd,
Wilt thou yet Sin, and be no whit afraid.
255. Proud Princes do contend for Earthly Sway,
Death binds them to the Peace, and parts the
[Fray.
256. Quite out of Fashion 'tis grown, some daily see,
Conscience for to regard i'th' least degree.
257. Reveal not what in secret hath been told,
The Inquisitive can hardly Counsel hold.
258. Some are so Proud, scarce know how to go,
Yet on the Poor little Compassion shew.
259. The wise Man calls the Adulterer, a Fool,
And well he may, for he wounds his Soul.
260. Vain

The Young Man's Companion. 95

260. Vain Men, Riches to gain, much time they
As if Salvation did on them depend. [spend,
261. What Sin more hateful in *Jehovah's* Eye,
Than that of Whoredom and Adultery.
262. 'Xamine before thou promise, and why,
Perform it tho' it be to an Enemy.
263. You, whom God doth by his own Spirit lead,
You are his Sons, you in the Scripture read.
264. Zealously Practice the Works God enjoyn'd,
That Ill Men may no more corrupt thy Mind.

The Twelfth Alphabet.

265. **A**T sudden Death of ill Men be not glad,
They happy Die, whose Life was never [bad.
266. Babble not with him, whom thou dost not [know,
The greatest *strife* doth oft from least *words* grow.
267. Close in thy bosom lock up thy Intents;
For he that knows thy purpose best prevents.
268. Did we but know our nearness to the *Grave*,
What *Thoughts*, what *Cogitations*, should we have?
269. Excel in Patience, tho' the Passions move;
Yea, tho' thou art Crossed in thy Love.
270. Fame, Honour, Beauty, State, Train, Blood,
[and Birth,
Are but the fading Blossoms of the Earth.
271. Greatness with Goodness, makes a Man [complete,
But few there are that are both Good and Great.
272. How happily should we poor Mortals Live,
Could we but Counsel take as well as give.
273. Judge not between two Friends, but rather see,
If thou canst bring them Friendly to agree.
274. Keep not an honest Man from his just *Right*,
For God doth always punish wrongful spite.
275. Let

275. Let not once Anger cause thee to reveal,
 What Love & Friendship caus'd thee to conceal.
276. Mount, mount, my Soul, on Contemplation's
 [Wings,
 Leave Earth to Earthly Minds, mind Heav'nly
 [Things.
277. Nor fret, nor fume, nor stamp, at things amiss,
 That's not the way to mend them, Patience is.
278. Of Vertues all, there's none more lov'd by
 Than that which Graces all, *Humility*. [me,
279. Pleasures, & Sence, do all Mankind mis-guide,
 Some by their Eyes, some by their Ears are ty'd.
280. Quietness and Serene Contentment, are
 The best Companions in this Mundun Sphere.
281. Riches are fair Enticements to deceive us,
 They flatter while we live, and dying leave us.
282. Search quickly what it is thou suspectest.
 Things oft do harm which thou at first
 [neglectest.
283. The Fool and vile Sinner differ in Name;
 In Scripture Language are the very same.
284. Vain foolish Gaming draws Men's Minds,
 [from God;
 The fond lovers thereof will feel his Rod.
285. Worldling beware betimes, Death sculks
 [behind thee,
 And as Death leaves thee, so will Judgment
 [find thee.
286. 'Xcess in Dringing, besure to shun it,
 'Cause Drunkards must not Heaven Inherit.
287. You cannot possibly Love or Fear
 One God aright, and willfully doth Err.
288. Zealously Practice what is good, and then
 Great will be thy Reward in Bliss, *Amen*.

*Letters upon several Occasions, very useful
for a Young Man to Copy over: If he do,*

First, Observe how the Words are Spelled, to bear it in Memory. *Secondly*, To write great Letters in such places as he finds them Printed. *Thirdly*, The Stops and Points. And *Lastly*, He may alter a Letter to Answer his present Occasion.

Note, That a Letter of a piece of Paper, or a whole Sheet is two Pence by the Post 80 Miles, or under; if carried above 80 Miles, three Pence: But if your Letter be of two pieces of Paper inclosed, it's double the Price Carriage: A Letter of an Ounce weight, is 8*d.* above 80 Miles, 1*s.* 'Tis said the Post goes 120 Miles in 24 hours.

*A Letter from a Scholar, inviting his
Cousin to betake himself to Learning.*

Dear Cousin,

THE Kindness I have for you cannot be easily expressed; and not only for your Person, but your future Happiness and Welfare, which you can secure no better Way, than by Learning; it will prove a fast and faithful Friend to you, when those Friends you too fondly rely on may fail you.

Wherefore let me intreat you not any longer to trifle away your Time, in pursuing Things lighter than Vanity, but leaving those Childish Extravagancies, betake your self to your Book; for certainly did you know what sweet Content

F

and

and Pleasure I find in my Studies, you would not be long absent from me.

However, let me hear from you, and know how you stand affected in this thing; till then I rest, in Expectation of an Answer, and am.

Your very Loving Cousin,

April 9, 1710.

Adam True.

*A Daughter's Return of Thanks for
Good Education.*

Most kind Parents,

I Am constrained, as an humble Acknowledgement of my Gratitude, often to trouble you with my Epistles, as being the only requital I am, as yet capable of rendering you, for the many Benefits and Advantages I have received at your Hands: But above all, for your Prudent foresight, in bringing me to the Knowledge of those Things, which have seasoned my Young Years with the Fear of God, and Variety of Understandings, and will, past all peradventure, render me acceptable, on sundry Occasions, with God's Blessing; wherefore I must applaud that compelling Goodness in you, by which you even obliged me to persevere in Learning what I had begun; tho' then, indeed, not discerning what I should afterwards reap thereby, I imputed it to you as Harshness and Severity.

Therefore let mistaken Youth consider that in their tender Age, they (not knowing what is good and commendable) ought to submit to the mature Judgments of their Parents, who always, with Bowels of Love and Compassion, are Studying their

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You

May 9

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June 2

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their Welfare, tho' they perceive it not; and in this cause what shall I say more, than returning all possible Thanks to you, who, next the Love and Mercies of God, are the Authors of my Being and Well-being, and ought to acknowledge my self.

Your most Dutiful and Obedient Daughter,

May 9, 1710.

Mercy How.

A Letter from a Scholar to his Parents.

Dear Father and Mother,

AFTER my most humble Duty to you, and my true Love to my Brothers and Sisters, and to my Uncle and Aunt, and Cousins, hoping you are all in good Health, as I and my Master, and the rest of his Family are at this present Time, (thanks be to God.) These are to let you know, That I received your Letter, dated the 5th of this Instant *June*; for which, and also for the many Testimonies of your Love, I return you hearty Thanks; and hope that happy Progress I have already made in my Learning, may, in the end, answer your careful Expectations, and in some measure requite all your care and tenderness towards me; I beg your Prayers to God for his Blessing on my weak Endeavours, that you, at length, may reap the Harvest of your Expectation, with Joy, and God have the Glory, to whose Protection I commit you, and remain,

June 20, 1710:

Your Dutiful Son,
Richard How.

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Postscript.

Is only a Copy of my best Hand Writing.

*Next unto God, Dear Parents, I Address
My self to you, in humble Thankfulness;
For all your Care, and Charge on me bestow'd,
The means of Learning unto me allow'd.
Go on, I pray, and let me still pursue
Those Golden Arts the Vulgar never knew.*

A Letter of Excuse to a Father and Mother.

Honoured Father and Mother,

THE ill Report that you have heard of me, I suppose comes from some of my School-Fellows, who either envy my Happiness, or by aggravating my Faults, would be thought to seem less Criminal themselves; tho', I must confess, I have been too remiss in my Studies; but when I consider the Time and Credit I have lost thereby, the first being irrecoverable, but my double diligence for the future I hope will regain the last, that I may still Subscribe my self,

Your Dutiful Son,

May 25, 1710.

James Lowe,

To which I add some of my best Writting, which be pleased to accept of, until I can write better,

*These, Honoured Parents, are but small Effects
Of your true Love, and manifold Respects.*

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June 2

The Young Man's Companion. **FOR**

*These few unpolis'd Lines cannot express
The Thousandth part of my due Thankfulness:
For your least Favours, yet if these you grace
With acceptance, I in Writing's Race
Shall run more swift by that Encouragement,
And in due time some Nobler Piece Present.*

*A Letter from an Elder Brother to a Younger,
exhorting him to good Behaviour, and
seemly Carriage.*

Dear Brother,

I Thought fit, seeing you are arriv'd at sufficient Years of Discretion, to put you in mind that your Childish Affairs ought now to be laid aside, and instead of them more serious Thoughts and Matters take place, that so you may add to the Reputation of our Family, and gain to your self the good Esteem of being Vertuous, which is of great value, and ought to be prized at no common Rate, as being the chiefest Adornment of Youth and Age.

Nor would I have you take this Admonition amiss, or altogether out of Humour, and consequently term it out of Season, but as the true Sense and Cordial Desire of him that loves you, and wishes your Advancement and Welfare equal with his own; coveting nothing more than to see you Thrive both in Wealth and Reputation; and so, hoping this Advice will not be taken amiss, nor create any wrong Understanding between us, I take my leave, and am

June 28, 1710:

Your very Loving Brother,
W. Philips.

*A Letter of Counsel from an Aunt to
her Neice.**Dear Cousin.*

I Cannot but express the Joy I conceive to hear that you take your Learning so well, and are so diligent therein, the which, that you would persevere in, would yet add more to my Comfort, especially when I consider, that thereby, you will not only be freed from Evil Company, and Evil Imaginations, too frequently the Attendants of Idleness (in all those whom the Divine Grace rules not) but that, Dear Child, you will be enabled to obtain, when you come to Years of more Maturity, both Credit and Advantage; when those that have squandered away their Youth in Idleness, must be Content to come short of either; wherefore, that you may accomplish what you have begun, be Circumspect and Diligent herein, as you expect to continue in my Favour.

*Your Loving Aunt,**Ann How.*

And, Dear Cousin, by way of *Postscript*, take the following Character of a Vertuous Virgin.

A Vertuous Virgin may properly be called the Treasure of Chastity and Innocency: Meekness and Humility are her constant Attendants, and Pride knows not her Dwelling.

Her Words are few, and those delivered with Deliberation, because she thinks twice before she speaks;

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speaks; that she give no occasion to others by vain Words.

Amongst Strangers she rarely speaks, unless she be asked a Question, or otherwise Business of Importance requires it.

She delights not in much Talk, and flies from Vanity, the sound of vain Words renders her restless and uneasy, till she has found a retirement to the Grace of God (in her own Soul) to be freed from the Temptations of vain Persons.

At the repetition of any wanton Discourse she blushes, and turns away; for the future, shunning those that give themselves up to such Vanity.

The spare time she hath (when her daily Labour is over) is spent in Meditating in the Holy Scripture, of God's Mercies in delivering those that trusted in his Name, out of the Hands of their Enemies, and of God's sore Judgements upon those Rebellious Sinners that despised his Loving Kindnesses.

Lastly, Her Obedience to her Parents (or Tutor) is wonderful, and respects to her Superiours, and Equals, and Inferiours no less.

If such a Vertuous Virgin, as is before described, Marry to a Vertuous Young Man, he will say with the Wise Man, Portion is a Worldling's Object; Beauty the Amorous Fool's Darling; whereas Vertue, be she never so Poor, nor to the outward Eye never so mean, retains in her what may truly enrich those that shall have her, and express that Beauty in Age, which far surpasses all others in their Prime.

She will be as a Crown unto him in all Earthly Respects, where God joynts in undefiled Love; where this is witnessed (in a Couple thro' Grace Ruling in each) there's nothing in the World can equalize the Happiness that attends that Estate.

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A real Community of Bodies, and Union in Souls, (tho' of different Opinions in some lesser Matters of Religion) that they Two seem changed into One.

And if the Communication of our Secrets to our Friend is a Pleasure, how much is the Delight we receive from the opening of our Hearts to that Dear She who is linked to us by such Obligations of Love and Duty, who is our Self, and to whom we discover the most intimate Secrets of our Hearts?

What greater Testimony can there be of a greater Indissoluble Amity, than for her to forsake all her Relations, and to be (as it were) no more her self, but wholly assign'd to her Husband, on whom she solely depends?

If he be in Prosperity, his Felicity is doubled in seeing her Participate in it; if he be in Adversity, he beareth but a Part thereof; and more-over he is Comforted and Assisted by her.

Her Children (tho' many in Number) are almost none in Noise; her Nod, or Look, being a sufficient Helm to turn them as she pleases.

The heaviest Work of her Servants (if she have any) is made light, by her orderly and seasonable Enjoyning it: Wherefore her Service is accounted Preferment, and her Teaching better than Wages.

And thus she is happy in herself, and renders the like Felicity to those that imitate her Vertues.

An Answer to the last Letter.

Dear Friend,

I Was not a little glad, upon the Perusal of your Letter, of the 9th Instant, that you would be so kind at last, as to put into my Power to do you any Manner of Service, whereby I might
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more immediately signalize some Mark of true Friendship; nor, indeed, could you have required it at a more seasonable Time; wherefore, not to give you any Delay, I have sent by your Bearer what you desired, and shall always be glad to oblige you in this kind, as far as my Ability will extend. And so, with my hearty good Will towards you, and good Wishes for the Prosperity of your Affairs, I remain

Your unfeigned Friend,

June 27, 1710.

Matthew Samm.

Postscript.

True Friend,

BEcause we may have Occasion to write often to each other, I shall desire that you put in the Postscript of all your Letters, somewhat of News, or other Secrets; written in one of those two Ways of *Writing* which follow.

First, Put a Penniworth of the Spirit of *Vitriol* in a Thumb-Bottle, to which put half so much Spring-Water, and write with it, and when you hold it to the Fire the Letters will appear Black, tho' no Writing before can be seen.

Or write in *Transband*, which is but the changing of five or six Letters of the Alphabet, as for *o u l m* Read *e a r n*, and the contrary, and for *w a a*. But I shall give one Example, as

*Moal palchuso Fliomds by Gifts; fel if yea
seuao te giao, choy aairr rouao te reao.*

a c o u l m n r n o c a r n m l.

Read thus,

Never purchase Friends by Gifts; for if you leave to Give, they will leave to Love.

A Letter from a Young Woman to her Cousin, intreating her Company.

Dear Cousin,

IF you knew how tedious your Absence is to me, you would be more forward to gratifie me with your Company.

I remember at our Parting, you made me a Promise of a speedy Return; however I will interpret the best of your good Intentions, and pardon you the Time relapsed, if, with a Compliance to this my Request, you let me have your Company with all convenient Speed, in expectation of which, I rest

Your most Affectionate Cousin,

Q^{uo} 9. 1710.

Mary Samm.

Postscript.

AND, Dear Cousin, hearing you are like to have a Husband, pray consider, tho' the Young Man may seem Comely in your Eye; 'tis said, The Fools of the World adore outward Beauty: But, pray Cousin, esteem it not, where Vertue, Honesty, and Good Parts are wanting; for if your Friend's Body hath more Comeliness than his

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his Soul has *Good*, I like him the worser for being outwardly Fair. *Wickedness in Beauty* is a *Traytor* of the *Bed-Chamber*; *Poison in Sweet-Meats*: A *Vicious Soul* in a *Beautiful Body*, is a *Papist* in the *Protestant Church*: If he prove an *Impatient* and *Chiding Husband*, you must use the *Remedy* that I heard a *Patient Wife* used, who, to Cure her Husband of his *Impatient Chiding* of her, held a little *Bottle of Water* in her *Mouth* as long as he *Chid*; her *Silence* had its good *Effect*.

*The Fly is burnt that flutters in the Flame,
So Pride that soars on high will fall with Shame.*

A Letter from one Woman to another, recommending a Servant Maid to her.

Friend,

I Have made bold to recommend the Bearer hereof to you, hoping you will entertain her in the Nature of a *Servant*; as for her *Qualifications* in whatsoever *Employ* she will undertake, let my *Word* be your *Security* for her *Performance*, her *Abilities* being well known to me; and for her *Truth*, it has hitherto been unquestionable: Wherefore, submitting the rest to your *Discretion*, I take my *Leave*, and rest

Your assured Friend,

Nov. 10, 1710.

Sarah Thompson.

A Letter of Trust.

Friend,

WHen you have perused this Paper, you will understand I would have you give Credit to the Words of the Bearer, as to what he shall relate more than is contained herein, or more, indeed, than I thought on this Occasion necessary, or convenient to commit to Paper.

Nor need you fear to intrust him with any Secret, for I have proved his Fidelity, and am altogether assured you may put Confidence in him, though in Things or Affairs of the greatest Consequence or Moment; so, submitting the rest to your Discretion, I take Leave to Subscribe my self

Your Faithful Friend,

Decem. 19, 1710.

Edward Samm.

A Letter from one Sister to another, to enquire of Health, &c.

Dear Sister,

YOur not Writing to me so long a Time, puts me somewhat in doubt, that either you are not in Health, or that some unhappy Accident has fallen out: Wherefore, to remove my Fears, pray, with the first Conveniency, be so kind as to send me a Letter, by which I may be made sensible how it fares with you.

And more-over forget not to let me know how our Friends and Relations are, as to their Health

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Health and Welfare, (with my true Love to you all) and in so doing you will very much satisfy her, who is

Your Loving Sister,

May 11, 1710.

Elizabeth Penn.

An Answer.

Kind Sister,

I Cannot but return you hearty and unfeigned Thanks for your Care and Regard towards me, and must, at this Time, beg your Excuse, that I have been so negligent as not to Write to you.

I must confess I had no want of Opportunity, but hoping you will pardon what is past, I shall be more diligent for the future. As to what you desired to know.

These are to certify you, that my self, together with all our Friends and Relations, are in good Health, praised be God for the same, and desired most kindly to be Remembered to you; not being a little glad, after so long Absence, to hear of your Health. This being all at present, I rest

Your Loving Sister,

June 7, 1710.

Eliz. Purton.

A Letter of Advice from a Father to a Son.

Son,

IT is now so long since you departed from me, that I cannot but judge you by this Time to be at Years of Discretion, sufficient to take upon you

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you the Management of some Affairs in the World, in Order to which, for your better Ability, I have sent you by the Hands of your Uncle A. C. 20. l. and as I find you improve that, you may expect a greater Sum: And the better to confirm you in your Undertakings, let me give you a few Words of Advice: First, when you settle your self in the World, beware of Debauched Persons; nor is there any better *Way to shun it*, than to turn in your Mind to God's Grace, which leads out of Folly, and to avoid such Company: In the next Place be diligent in your Affairs, mind your *Employment*, and deal *uprightly* with all Men in the Fear of God, who sees all our Actions; remember that you *every Day* before Night, set down in a Book what *Money* you Trust, and what Indebted, keeping a just Account with all Men, whereby you may not *only* gain an honest Repute, but expect a Blessing from God upon your Endeavours; but above all, prefer the Service of your Maker, *praying* to him for his Support and Assistance, before you undertake any weighty Matter; and in so doing, you will not fail of living Happy; so shall it greatly oblige him, whose Joy it will be to see or hear that you do Well; and so at present taking my Leave, I remain,

Your Careful and Affectionate Father,

Bedford,
July 21, 1710.

C. B.

Postscript.

I have seen divers Debt-Books of Persons Deceased, where, for want of the Day and Year when

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when Goods were Trusted, the Executor could not recover the Debts; as also for the Badness of the Writing. I hope you will not be guilty of this Folly; keep your Shop-Book exact, that others may read it.

Let the Advice of a good Man, O my Son, be always in your Memory, viz. Love, and Prosecution of Sensual Pleasures (as Gaming, and the like) does the Soul of Man this further and most fatal Mischiefe, that it both forfeits and renders him unfit for his everlasting Happiness. A Sensual Soul that relishes Nothing but Sensual Pleasures, that has no Delight in God, or in Exercises of Piety and Vertue, is not fit for Heaven; if it were admitted there, it would not be happy there; it is expressly said of those that practise them, they have no Inheritance in the Kingdom of Heaven. Theo. Dorr. Family Devotions, Part 2d. p. 64.

And, Son, when you walk the Streets of London, and do happen to see a Man take out of the Dirt a Guinea, or Gold-Ring, and he pleads he knows not what it is worth, seeming to have a Desire to sell it, I charge you buy none of them; for you must know there are many Rogues in the City, that make it their Employment to Cheat Country-Men, pretending they find such Rings, which the Innocent Country People buys of them, when they are counterfeit Stuff. But if you happen upon such a Rogue, have him to a Goldsmith to try the Metal, but go he will not, because many such Rings may be in his Pocket.

*A Letter from a Youth to his Father, who
is desirous to be bound Apprentice.*

Dear Father,

THES E are to put you in Mind that I have been about six Weeks upon Trial, and find the Trade so agreeable with me, that I desire nothing more than to be Bound, that I may lose no more Time, considering I am of sufficient Age.

I have acquainted my Master with my Intentions and Resolution, who very well approves of my Willingness, and let me intreat you to take the first Opportunity of coming to Town, that so Things being settled, I may no longer be delayed; but, however, Dear Father, submitting all Things to your good Time and Pleasure, I continue, as heretofore,

Your Dutiful Son,

Sept. 27, 1710.

John Sanders.

*And my Dear Child, with Carefulness,
My Heart hath many a Thought;
Lest thou thro' Youthful Wantonness
To greater Sins be brought.
And so by adding Sin to Sin,
You waste your Time and Strength;
And when your Judgment doth begin,
In vain you mourn at length.
I charge you then, in any sort
Your great Creator mind,
Spend not your Youthful Days in Sport,
That cannot be regain'd.
Avoid those rude and wicked Boys,
That make a Mock of Sin;
Love not their Plays and sinful Toys,
To fear the Lord begin.*

Super-

Superscriptions for Letters.

TO the King; or, *To His most Excellent Majesty; or, To His most Sacred Majesty Charles the First, King of, &c.*

To the Queen; or, To the Queen's most Excellent Majesty, Anne by the Grace of God of Great-Britain, &c. Queen.

To the Prince; or, To his Royal Highness; To the Princess or, To Her Royal Highness.

And in case of the Lords-Spiritual, viz. *To His Grace the Lord Arch-Bishop of Canterbury; To the most Reverend Father in God, &c.* If to the other Bishops; *To my Lord; or, To the Right Reverend Father in God, &c.* And to the Inferiour Clergy; *To the Reverend Mr. A, &c. or, To the Reverend Doctor, &c.*

To write to Temporal Lords, viz. *To His Grace the Duke of, &c.*

To the Right Honourable the Marquiss of H.

To the Right Honourable the Earl of S:

To the Right Honourable the Lord Viscount N.

To the Right Honourable the Lord B.

Nor ought the Sons of the Nobility to be Dignified, tho' not the immediate Heirs, with less than the Title of *Honourable*, as being their due by Birth-Right; and to a Knight and Baronet, by Vertue of his Patent, the Title of *Honourable* and *Right Worshipful* is given. As likewise the latter to a Knight, and *Worshipful* to an Esquire.

Every Privy-Counsellour, tho' not a Noble-Man, is Stiled *Right Honourable*; all Ambassadors have the Stile of *Excellency*; as likewise has the Lord-Lieutenant of Ireland, and the Captain-General of Her Majesty's Forces, when in
Being;

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Being; nor has the Lord-Mayor of London, during his Mayoralty, a less Title than *Right Honourable*; and the Sheriffs, during that Office, are Stiled *Right Worshipful*; nor does any thing less than the Title of (*Esquire*) extend to the Mayors of any Corporation, or at least *Worshipful Mr Mayor*.

Lastly, for the beginning of a Letter.

TO the King; *Sir, or, May it please Your Majesty, and sometimes, Sacred Sir, Dread Sir, Leige Lord, &c.*

To the Queen; *Madam, or, may it please Your Majesty, or, Most Sacred Majesty.*

To the Prince; *Sir, or, May it please Your Royal Highness.*

To the Princess; *Madam, or May it please Your Royal Highness.*

To a Duke; *My Lord, or, May it please Your Grace.*

To a Dutchess; *Madam, or, May it please Your Grace.*

To a Marquis; *My Lord, or, May it please Your Lordship.*

To a Marquioness; *Madam, or, May it please Your Ladyship.*

To an Earl, or Viscount, or Baron; *Right Honourable, or, May it please your Lordship.*

To a Countess, Viscountess, or Baroness; *Madam, or, Right Honourable, or May it please Your Ladyship.*

To a Knight; *Sir, or, Right Worshipful; and to his Lady; Madam, or, May it please Your Ladyship.*

To a Mayor, Justice of Peace, Esquires, &c. *Sir, or, May it please your Worship.*

And

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And indeed, *Sir*, or, *much Honoured*, is used to a special Friend, or to Gentlemen in general.

August 3d. 1707.

Received then of *A. B.* the Sum
of Seven Pound in full, for a
Quarters Rent for the House he now
Dwells in, due the 24th of *June* last
past, unto me

} l. s. d.
07 00 00

R. S.

*A Bill, or Note to Pay the Bearer a Sum
of Money.*

Friend A. B.

I Desire you to Pay the Bearer *W. M.* or his Assigns the Sum of Ten Pounds at Sight, and this with his Receipt shall be your Discharge for so much Money. Witness my Hand the 21st Day of *May*, 1710.

R. S.

A Bill to Lend Money by.

Know all Men, That I, *R. S.* of *B.* in the County of *B.* Husbandman, do Owe unto *W. M.* of *B.* in the County of *C.* Yeoman, the Sum of Twenty Pounds of lawful Money, to be paid to the said *W. M.* his Executors, Administrators, or Assigns, on the third Day of *June* next; for the true Payment whereof, I bind me, my Heirs, Executors, and Administrators, in the Penal Sum of Forty Pounds of like Lawful Momey, firmly by these Presents. In Witness whereof, I the said *R. S.*

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S. have hereunto set my Hand and Seal this 26th Day of April, 1710.

R. S.

*Sealed and Delivered in
the Presence of
J. M. T. W.*

A form of a Will of a Man having no Children.

I Thomas Man of W. in the County of B. Yeoman, (being at this time in good and perfect Memory, thro' the Mercy of God) do make this my last Will and Testament in manner following, (that is to say) I do give unto my Cousin G. M. Twenty Pounds of Currant *Englisch* Money. I do give unto the poor Widows and Fatherless-Children of W. aforesaid five Founds of like Currant Money. I do give and demise unto S. W. my Brother's Son, all that Cottage, or Tenement, Situate in the Parish of R. in the said County of B. now in the Occupation of G. S. with the Close adjoining, to him, the said S. W. his Heirs, and Assigns, for ever. I do give unto S. M. my loving Wife, all the rest of my Goods and Chattels, & Personal Estate whatsoever. Also I do give and demise unto S. my said Wife, and her Heirs, all my other Lands and Tenements lying in the Parish of P. in the County of B. and now in the several Occupations of R. S. and I. S. or their under Tenants. And also all that Messuage, or Tenement, Situate in the Parish of St. Peter, in the said Town of W. and now in my own Occupation, together with the Orchard, and all other the Appurtenances thereto belonging. *Lastly*, I do make and Constitute S. my said Wife, Executrix of this my last Will and Testament, written with

with my own Hand this 6th day of *May*, in the Year of our Lord Christ, according to the *Englishe* Account, One Thousand Seven Hundred and Ten.

T. M.

Note, That a Man may give his Goods to any Person by Word-of-Mouth, before three Witnesses (before his Death) provided that he is sure his Goods are not worth Five Pound: But if above Five Pound, then give them by Deed of Gift in Writing: Thus,

A Deed of Gift of Goods.

TO all Christian People, unto whom this present Writing shall come, I *A. B.* of, &c. sendeth Greeting, *Know ye*, That I, the said *A. B.* for divers good Causes, and valuable Considerations, me hereunto moving, *Have* Given and Granted, and by these Presents do Give, Grant, and Confirm unto *C. D.* of, &c. All, and Singular, my Goods and Chattels, Household-Stuff, and all other my Substance whatsoever, in whose Hands, Custody, Possession, or Keeping soever, the same are in, or can, or may be found, *to Have and to Hold*, all and singular the said Goods, Chattels, and Household-Stuff whatsoever of me, the said *A. B.* unto the said *C. D.* his Executors, Administrators, and Assigns, from henceforth to his and their own proper Use and Uses thereof, and therewith to do, order, and dispose at his and their Wills and Pleasure, as of their own proper Goods and Chattels, free and peaceably, and quietly, without any manner of Let, Trouble, or Denial, of me the said *A. B.* or any other Person, or Persons whatsoever: Of all which Premises I, the said *A. B.* have put the said *C. D.* in full and peaceable Possession by Vertue hereof;

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hereof; as also by the Gift and Delivery of Sixpence, in the Name of all the rest of the Premises. *In Witness whereof, I the said A. B. have hereunto set my Hand and Seal the 21st of May, Anno Dom. 1710.*

Sealed and delivered (being first legally Stampd) and Possession given by the delivery of Sixpence, in the Name of all the rest of the Premises according to the true meaning of these Presents, in the Presence of

A. B.

E. F. G. H.

A Codicil, or Schedule to a Will.

BE it known unto all Men by these Presents, That I *A. B.* of, &c. Yeoman, have made and declared my last Will and Testament in Writing, bearing Date, &c. I the said *A. B.* do by these Presents, Codicil, Confirm, and Ratifie my said last Will, and do give and bequeath unto *J. E.* of, &c. the Sum of, &c. And my Will and Meaning is, that this Codicil, or Schedule be, and be judged to be Part and Parcel of my said Will and Testament, and that all things therein contained and mentioned, be faithfully performed in as full and ample manner, in every respect, as if the same were so declared and set down in my said Will. *In Witness whereof, I the said A. B. have hereunto set my Hand and Seal the 21st Day of May, 1710.*

A. B.

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Another Will.

I*N the Name of God, Amen. I M. P. of, &c.* being in perfect Health (praised be God) do make this my last Will and Testament as followeth, *Imprimis*. I give to my Daughter *M. P.* Ten Pounds of, &c. *Item*, I give to my Daughter, *R. P.* One Hundred Pounds of like lawful Money, and the Trunk in the Chamber where I lie, marked [: W : M.] and all the Linnen therein, with some other Goods, and all the rest and residue of my Goods and Chattels, and Personal Estate, after Payment of my Debts, Legacies, and Funeral Expences. I give unto my Son *T. P.* whom I make sole Executor of this my last Will and Testament, and I give, demise, and bequeak to him, and his Heirs, all and every my Messuages, Lands, Tenements, and Hereditaments, whatsoever and wheresoever, which I also charge with the Payment of my said Legacies. In Witness whereof, I have hereunto set my Hand and Seal the 19th Day of *May, Anno Dom. 1710.* Signed, Sealed, Published, and Declared by the above-named *M. P.* as, and for her last Will and Testament; and at her Request, attested, in her Presence, by me

T. M.

*Sealed, Published, and Declared
by the said T. M. for, and
as his Will and Testament in
the Presence of*

N. O. G. R. S. Q.

 *Note, That the Party who Signs and
Seals his Will, is to do it in the Presence of three
Witnesses*

Witnesses, who are to set their Hands, (not under three) and it is not much matter whether the Witnesses hear the Will Read or no, so as they hear the Party say he acknowledgeth that Writing to be his Will, to which he sets his Hand and Seal; for if they did hear it Read, it cannot be supposed that they can remember the Contents thereof. A Man above Fourteen Years of Age may make a Will of his Goods; and a Woman above Twelve; but neither can Will their Lands until Twenty One Years.

If a Man dies without a Will, and leaves both Free-Lands and Goods, his Wife will have the third part of the Profits of the Land, during her Life, and one third part of the Goods for ever; and the next akin to the Husband the other two third Parts. But he that makes a Will, and leaves his Wife a certain Sum to be paid her Yearly, during her Life, by his Executor, should also give her some of his moveable Goods.

If a Man dies without a Will Signed and Sealed, leaving many Children, the Eldest Son claims all the Land, but if he leaves Daughters only, they will be Co-Heirs to all Free-Land.

Copy-hold Land is not given by Will, but past by Surrender in Court.

Wills by Word-of-Mouth, called *Noncupative Wills*, is not good to pass Free-hold Land; but for Goods, or Lease-hold Land, it often passeth the Court for good, if under 30*l.* value, the Court Writing one from the Mouths of three or four Witnesses, and they to give Oath to it, and put in Writing within six Months after the Party's Decease.

To Will Landsto *A. B.* for ever; or to *A. B.* and his Assigns, this is but for Life; but I give and demise unto *A. B.* his Heirs and Assigns for ever; to *A. B.* may Sell it. The

The Word *Executor*, is the Name given to him that is to see the Will perform'd: Some Men refuse to Act, tho' named in a Will, as Executor, because their Consent was not first ask'd; but if a Woman, she is called the in *Will Executrix*.

A Soldier in actual War, that Dies, may leave two Wills, and both good; but not to one that is secure in some Castle, or Garison. *Vide Godolphine, Fo. 70. 71.*

 Set your House in order while you are in Health, he that hath not a House to Will, yet hath a Soul: No Soul can want Affairs to set in order while Life and Health is. — *For a [Will] Testament is of force after Men are Dead.* — Heb. 9. 17. *but not before.*

For if a Man hath seal'd his Will, and delivered it to a Friend to keep, he may make another, which makes the other Will void.

' If thou givest all thy Estate, [to the Poor] and ' dost not forsake thy Sins, thou wilt be twice ' deceived, losing both thy Money and thy Pardon ' also [St. Aug. Hom. 2d. p. 50. See also occasional Offices, by Dr. Comber, p. 305.]

A Form of an Inventory.

An Inventory of all, and Singular the Goods, Chattels, and Credits of A. B. late of G. in the County of D. Yeoman, Deceas'd; Taken and Apprized the 20. Day of May, Anno Domini 1707. By us whose Names are here under Written.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
I <i>Item</i> , Good Debts due to the Deceased upon Bonds. }	055	00	06
<i>Item</i> , Desperate Debts due to the Deceased upon Bonds. }	035	10	00
<i>Item</i> . Interest due to the Deceased	005	17	00

 *Note*, That when you have Prized the Goods in the House, and if he left Goods in some other Man's House, then go on thus:

Item, Goods of the Deceased in Widow Lane's House; as 2 Feather-Beds, and 2 Bed-steads. }

Item, In the Hall, 2 long Tables 003 09 10

Item, In the Chamber, 2 Cup-boards. }

Item, In the Brew-House, 7 Tubs and a Cooler; and other Lumber there. }

So go on from Room to Room.

Item, His wearing Apparel, and Money in his Purse. }

Sum of the Inventory. 135 10 08

Appraised by us *M. S. G. H.*

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But one faith, *I am Childless*, and without an Heir : Suppose that, Have not many Kings died Childless. And we read no where that any of the Children of *Christ's* Apostles did survive their Fathers.

Therefore to die without a Natural Heir, need be no Grievance to those that have such a true Faith in *Christ*, that gives Victory over the Evils of the World, and if not contented with their present Condition, God may give them such foolish Sons as the Sons of *Solomon* and *Hezekiah's* was.

So that no good Christian will repine for not having a Son and Heir of his Body, seeing our Blessed LORD died a Virgin.

Therefore seriously consider, if you were now to die your self, only be prepared by a *Good-Life* (as above) and then it is the greatest Good that ever happened to you, else there is Nothing that can comfort you on your *Dying-Bed*; for the Life of Man is very short.

Tho' *Noah* lived 950 Years, the Age of Man has gradually decreased; for *Abraham* lived 175 Years (*Gen.* 25. 7.) *Aaron* 123 Years (*Numb.* 33. 39) *Eli* 98 Years (*1 Sam.* 4. 15.) *Barzillai* about 80 Years, who was reckoned so Old, as not likely to live but a few Days longer (*2 Sam.* 19. 35.)

And *David* himself is the first that is said to have dy'd, and that in a good old Age, and full of Days, at about 70 Years, (*2 Sam.* 5. 4. *1 Chron.* 29. 28.)

So that ever since the Time of *David*, 70 or 80 Years is accounted the Standard of the Age of Man, (*Psal.* 90. 10.)

But, alas ! Tho' the Life of Man is so short, yet too many *Old-men* love the ungodly Gain of this World, as if they were to Live here for ever.

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' It was a kind of Proverb with *Diogenes*, (saith
' one) *To cure a Dead Man, and instruct an Old*
' *Man*, are the same.

The Reason is, because their Wills are strangely
perverted, where the Laws of God in the Holy
Scriptures beareth not Rule in them. Their Af-
fections is wholly spent in Self-love, in an eager
Desire of lengthening out their Days, in an extra-
vagant Doting on the Things of this Life.

In Brief, All their former Passions are swallow-
ed up in Covetousness and Concernedness for the
Profits and Advantages of this present World,
and deserves this to be Written on his Grave-
Stone.

HERE lies one underneath this Stone,
That, while he Liv'd, did Good to none;
And therefore at the Point to Die,
More Cause had some to Laugh than Cry:
His Eldest Son thought he had Wrong,
Because his Father liv'd so long.

Another, and better.

STAY Mortal, stay, depart not from this Tomb,
But stay and ponder well the Day of Doom;
Consider on it, and take Home this Line,
The Grave that's made next, perhaps may be thine.

Another Epitaph.

AL L you that come my Grave to see,
What I am now, so must you be;
Fly SIN therefore, live Godly still,
Then Welcome Death, come when it will:
Let not the World have all your Care and Time,
Prepare for Death, if you'd in Glory shine.

Another

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Another Instance.

In Remembrance of *A. B.* the Daughter of *J. B.* who departed this Life the third Day of *May*, 1710. being but two Years old; Interred in the Church of *St. Paul* in *B.*

Epitaph.

S*HE's gone to Rest, just as she did begin
Sorrow to know, before she had known sin;
Death that doth Sin and Sorrow thus prevent,
Is the next Blessing to a Life well spent.*

' A great many (saith one) out of a vain and foolish Humour of Solemnizing their Parents (or Childrens) Funerals in a sumptuous, and splendid Manner, have so far weakened their Estate, as scarce ever to be able to recover themselves again; that have loved their Dead Friends better than ever they did in their Life Time. All that Tears can do, is mostly to shew the World our Weakness.

Not considering that Death is no Death to such as die in the true Faith and Holiness of Life: 'Tis a necessary Passage to eternal Bliss.

You have learn'd, I hope, to believe that Life remains in the Soul, and shall be restor'd to the Body. Yet the Loss of the Dearest Friend, (viz. Husband, or Wife, &c.) must cause Sorrow: Moderate Sorrow, is not forbidden; but *St. Paul* checks immoderate Sorrow, *I would not have you Ignorant, Brethren, (saith he) concerning them that are asleep, that ye Sorrow not even as others, &c.* 1 Theff. 4. 13, 14.

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But when Men have died Impenitent (*tho' a near Relation of yours*) this is indeed Cause of Grief, knowing that God has prepar'd eternal Punishment for such Rebels. For

*Sin's worse than Hell, it digg'd that horrid Pit;
'Tis Sin that cast poor Sinners into it:
No Lake of Fire, no Tophet had there been
For Souls of Men, no Death, but thro' SIN.*

But the good Christian (that hath Store of this World's Goods) takes the Example of an *Esq*; as you may read in p. 230, &c. of Dr. Woodward's Book, entitl'd, *A fair Warning to a careless World*, &c. of doing Good to others while he lives; and sent to his Friends these following Verses about 60 Years ago.

*Some Men give Gloves, some Ribbons, others
[Rings,
Boxes of Sweet-Meats, others other Things;
As Biskets, Wine and Rosemary, which all
Do very ill become a Funeral:
And as our usual Custom is, few give
'Till after Death; I'll do it while I Live.
Upon this Ground to you, as to a Friend
Whom I much honour, this small Book I send;
If in the Reading your Heart warmed be
With Thoughts of Christ's Love, O then think on me!
And if I die near you, I further crave
You'll see me carried onwards to my Grave.*

Note, In the Book above, you may find the Names of Books most proper to be given away at Funerals, and in p. 233. faith, 'It were heartily
'to be desired, that the more punctually observed
'the precise Time at Funerals were observed, so as
'to

' to be going at the Hour prefix'd, the contrary being Matter of general Complaint.

This is indeed a great Fault in many, out of meer Prodigality, to keep the Corps 'till late at Night, to have Torches, &c. when as the Antient Protestants in *Switzerland* go out with the Corps precisely at the Stroak of Three a Clock. [See their *Common-prayer-book*, p. 145.]

The Burying Corps in the Church-Yard, is to excite Men to Devout Prayer, and the serious Remembrance of Death, and Judgment after it.

*All Earthly Things tread under thee,
And let thy Thoughts in Heaven be.*

And the Poet Writes:

*Come, Honest Sexton, take thy Spade,
And let my Grave, be quickly made ;
Thou still art ready for the Dead,
Like a kind Host, to make my Bed.
Oh ! I am come to be thy Guest,
Let me in some Dark Lodging Rest,
For I am weary, full of Pain,
And of my Pilgrimage complain ;
Which hath been tedious, but I find
My LORD to me was ever kind.
My Blest Creator, the God of Truth,
Whom I have served from my Youth :
Make my Bed soft, and neatly drest,
Where my poor Bones may safely rest
Untill that Sad and Joyful Day,
Where from above a Voice shall say,
Awake you Dead, lift up your Eyes,
The Great Creator bids you Rise.
Then do I hope amongst the Just
To shake off this polluted Dust,*

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*And with new Robes of Glory Drest,
To have a Seat amongst the Blest.*

Written by the Monument of K. Charles I, on the Wall within St. Paul's Church in Bedford, whom our Dissenters put to Death, Jan. 30. 1648. and those of his Judges that were executed, one of them said A. D. 1660. *That the Surplis and Common-prayer-Book should not stand long in England.*

The Verses are,

*But lo! A Charge is drawn, a Day is set,
The silent Lamb is brought, the Wolves are met,
And where's the Slaughter-House? Whitehall must
[be,
Lately His Palace, now His Calvarie.*

Part of an Elegy, on the Death of John Bunyan, (late chief Preacher in the Independent Congregation in Bedford) who died August the last, 1688.

Lament! O Bedford Friends, your wretched Case,
Your Candlestick's remov'd out of its Place;
Heaven hath thought fit to give him a Remove,
Your shining Light's a fixed Star above;
Hark! look above, those Saints rejoyce to see
Dear Bunyan added to their Company.
And you Star-gazing Tribe, should you be blest
To find a Star that's brighter than the rest;
'Tis Holy Bunyan's Soul, for all conclude,
He is a Star of the first Magnitude.

His

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His Call to their Ministry, as his Disciples say, was thus ' He one Day being at *Sly*, with his ' Companions, *A Voice suddenly started from Heaven. Wilt thou leave thy Sins and go to Heaven, ' or have thy Sins and go to Hell?* This put him ' into such a Consternation, that he immediately ' left his Sport, and looking to Heaven, he thought ' he saw the Lord Jesus Christ looking down upon him, as one wholly displeased with him. (See ' *his Heavenly Footman.*]

From such fanciful Calls many Ignorant Women have been drawn from the Church of *England* into Error; and this Man wrote a Book. *Reprobation asserted; a Doctrine breached by Dominicus, a Fryar, and the Monk of that Order; and then by Mr. Calvin, mistaking St. Augustines Writings, who saith, Let us undoubtedly believe that Christ Redeemed the whole World,* [See p. 47. 69. 70. in Bp. *Bilson's Book, The full Redemption of Mankind by Jesus Christ. Written A. D. 1599.*]

Of Women, Children, and Servants.

First of Women.

THE Woman, at her Marriage, becomes wholly the Man's, together with all her moveable Goods, and if Goods be given to a Married Woman, they all immediately become her Husband's, she cannot Let, Set, Sell, Give away, or Alienate any thing without her Husband's Consent, nor her very

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Apparel, and at her Husband's Decease go to the Executor or Administrator of her Husband (excepting her Necessary Apparel) which, with the Consent of her Husband, she may give by Will, not otherwise by our *English* Laws.

The Wife, after her Husband's Death, having no Joynture settled before Marriage, may Challenge the third Part of his Yearly Rents of Free-Lands for her Life, and also the Thirds of the Rents of such Free Lands as he Sold in his Lifetime, if she did not consent to a Fine; but she can claim no Thirds of such Lands as her Husband buys, when he has sold them again and dyeth, if he put another Persons name in the Deed besides himself when he bought them. But if her Husband died without a Will in Writing (leaving no Child) she will claim the Thirds as above, and the Third part of the Goods for ever, and the other two Thirds goes to the next of his Kindred.

But if she be the Wife of a Free-Man of the City of London, (he dying without Will leaving no Child as before) she will Challenge by Law Three parts of Four of her Husband's Goods and Chattels, and one Third of the Profits of his Free Lands for Life, the Goods for ever.

The Husband must Answer to his Wive's Faults, if she wrong another by her Tongue, or by Trespass, he must make Satisfaction, and pay the Debts that she causeth, except he did before give notice that they should not Trust her.

A Woman cannot hope to have the Thirds of her Husband's Land, which he Mortgaged before Marriage, until the Money's Paid, and Mortgage be Cancell'd.

A Man and Wife are joint purchasers, to them and their Heirs; and the Survivers, and Heirs,
and

and the Husband dies, the Wife may sell the Land without the consent of their Children.

A Woman that kills her Husband, is to be Burnt alive.

If a Wife bring forth a Child, Begotten by another before Marriage, but Born after Marriage, the Husband must own the Child as Heir at Law.

A Wife cannot be a Witness for or against her Husband, they Two being so much One.

If a Wife bring forth a Child during her Husband's long Absence, tho' it be some Years, yet if he Lived all the time within this Island, he must Father that Child, and if that Child be her First Born Son, he shall inherit the Husband's Estate if intailed, or left without a Will.

A Woman that doth not hear of her Husband for 7 Years together, may Marry another Man.

If a Woman have no Son, but Daughters, the Lands, as well as Goods, are equally divided amongst the Daughters, who are Co-heirs.

Man and Wife are so fast joined by our Law, that they may not be wholly parted by our Law, by any Agreement between themselves, but only by Sentence of a Judge, for *Adultery*, &c.

Of Children.

A Father may give all his Estate (not intail'd) to any one Child, the consideration whereof keeps some Children in awe.

A Son, at the Age of 14, may chuse his Guardian, be an Executor, may consent to Marriage, (if not an Apprentice) may, by Will, give his Goods and Chattels, and become bound in Bonds,

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or Covenants for Necessaries, as Food, Raiment, Schoolling, &c.

At the Age of 15, he may be Sworn to his Allegiance to the King.

At 21, he is said to be of full Age, may sell Land, (which in other Countries is not till 25) when the heat of Youth is somewhat abated, and they begin to be stayed in Mind, as well as in Growth, viz. *Such as Live in the Fear of God*, Job 28, 28.

A Daughter at 7 Years may consent to Marry, tho' she may afterwards dissent; at 9 she may consent to a Joynture.

At 12 she is able to confirm her former consent to Marriage, and if at that Age she dissent not, she is bound, she may at that Age make a Will of her Goods, and become bound for Necessaries, &c. At 13 she may receive her Lands into her own Hand, that's given or falls to her. At 21 she may Let, Sell, or Will her Lands.

The eldest Son inherits all his Fathers Lands (if the Father died without a Will) and to the Younger Children are disposed Goods and Chattels, and commonly the Eldest Sons Wive's Portion; and besides, some are careful to Educate them in some Profession or Trade.

A Man Marrying a Wife having Free-Land, and she dieth, leaving a Child that's heard to cry and dieth, the Man, shall have the Lands for his Life. That is called, *The Courtesie of England*.

Of Servants.

ORdinary Servants are Hired commonly for a Year (whereby they become Inhabitants of that Parish) at the end thereof they may be free (giving

(giving three Months warning before) and may place themselves with other Masters, only it is accounted Discourteous and Unfriendly to take another Man's Servant, before leave given by his Master, and Indiscreet to hire a Servant without a Certificate of his Diligence and Faithfulness in the Service of his last Master, somewhat to this effect.

Memorandum. *That I A. B. do certifie that C. D. the Bearer hereof, hath been a Trusty Servant unto me: Witness my Hand the 3d of May, 1710.*

A. B. 1

Servants and Apprentices are accounted Slaves, during the time of their Service, and are put to the worst of Drudgery for the most part.

But such Masters and Mistresses that live in the Fear of God (which Teacheth to do as we would be done by, *Mat. 7. 12.*) will not make Slaves of any Servants, but will faithfully Instruct them in such *Arts, Skill, or Trade*, in Meekness, as they promised by Indenture, or otherwise.

Formerly Servants were Bought and Sold in the Markets in *England*, (as it is at this Day in some Countries) but now, if a Foreign Slave is brought into *England*, he is free from Slavery, but not from Ordinary Services.

A Prayer for a Servant.

O God, of whose only Gift it cometh that thy Faithful People do unto thee true and laudable Service, grant that I, thy unworthy Servant, may truly serve thee, and for thy sake my Master, [or Mistress] whom thou hast set over me;

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me; and that not grudgingly, and with *Eye-Ser-vice*, as Men-pleasers, but willingly, and with all my Heart, as unto thee, that so I may at the last Day hear thee pronounce that joyful Sentence, *Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.* And this I beg for his sake, who took upon him the form of a Servant, *Jesus Christ*, our Blessed Lord and Master. *Amen.*

*To Work aright, O LORD, Instruct thou me,
That in thy Sight I may approved be;
Then shall my Soul have Rest and Peace for ever,
In thee, which neither Death nor Hell can sever.*

The Just Man, is

*He who gets what he hath Justly;
Pays what he owes Duly;
Requites Favours receiv'd Thankfully;
Considers the Case of the Poor Compassionately;
Will not, yea, dare not spend Prodigally;
Let Means come in never so Plentifully.*

‘ It concerns every Person (saith Dr. Bray) who
‘ is to Live by Service, to avoid such, where there
‘ is neither the means of Religion, nor restraint
‘ upon Sin. [His Lectures. p. 189.]

Lastly, The good Servant will lose none of his
Time in foolish Gaming; no, not on Days call'd
Holy-Days, but will rather go to Church then,
and imploy himself in Reading of Good Books,
and see Relations, &c. not loving to be Idle.
For ‘ Idleness (saith one) is the most Corrup-
‘ ting Fly that can blow in any Humane Mind;
‘ we learn to do ill, by doing what is next
‘ it, nothing; whereas Exercise and Labouring
in

'in some Lawful Calling, is the Death of Dis-
'eases, the Destruction of Vices, and (next to
'Repenting) the only Cure of Melancholly.
For the Devil Tempts the Idle Person most of
all. Therefore, as K. David would not suffer
a Lyar to dwell with him, *Psa.* 101. 7. so
the Drunken Labourers should not be Employed
by Christians, agreeable to Dr. Hammond's
Comment on St. Paul's First Epistle to the
Corinthians, v. 11, 12, 13. *viz.* 'But now I
'have written to you, (*saieth he*) not to Ac-
'company, or so much as to Eat, or use any
'Familiar Converse with any Unclean or
'Drunken Professor; and by so doing ye shall
'put away the Evil from among you, secure
'your selves from the Judgments, which else
'you have Reason to fear will come upon
'you.

*Why doth not Reason Weight's & Measure fraine
That every S I N, may have its proper Pain.*

[Horace.]

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A Table of Interest at 6l. per Cent.

	I. Months.			III. Months.			IV. Months.			XII. Months.		
	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
1	0	0	2	0	1	3	0	3	2	0	7	1
2	0	1	1	0	3	2	0	7	1	1	2	1
2	0	2	2	0	7	1	1	2	1	2	4	3
3	0	3	2	0	10	3	1	9	2	3	7	1
4	0	4	3	1	2	1	2	4	3	4	9	2
5	0	6	0	1	6	0	3	0	0	6	0	0
6	0	7	1	1	9	2	3	7	9	7	2	1
7	0	8	2	2	1	1	4	2	1	8	4	3
6	0	9	2	2	4	3	4	9	2	9	7	1
9	0	10	3	2	8	1	5	4	3	10	9	2
10	0	1	0	0	3	0	0	6	0	0	12	0
20	0	2	0	0	6	0	0	12	0	1	4	0
30	0	3	0	0	9	0	0	18	0	1	16	0
40	0	4	0	0	12	0	1	4	0	2	8	0
50	0	8	0	0	15	0	1	10	0	3	0	0
60	0	6	0	0	18	0	1	16	0	3	22	0
70	0	7	0	1	1	0	2	2	0	4	4	0
80	0	8	0	1	4	0	3	8	0	4	16	0
90	0	9	0	1	7	0	2	14	0	5	8	0
100	0	10	0	1	10	0	3	0	0	6	0	0
200	1	00	0	3	00	0	6	0	0	12	0	0
300	1	10	0	4	10	0	9	0	0	18	0	0
400	2	00	0	6	00	0	12	0	0	24	0	0
500	2	10	0	7	10	0	15	0	0	30	0	0
1000	5	00	0	15	00	0	30	0	0	60	0	0

It is Extortion in any, to take above the Rate in this Table, for Money Lent.

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A Bill to lend Money by.

K NOW all Men by these Presents, That I *R. S.* of, &c. do owe unto *W. M.* of, &c. Yeoman, the Sum of Ten Pounds of lawful Money to be paid unto him, his Executors, or Administrators, upon the Nine and Twentieth Day of *September* next. To the true Payment whereof, I the said *R. S.* do bind my self, my Heirs, Executors and Administrators in Twenty Pounds of like Lawful Money. Sealed with my Seal; dated the four and Twentieth Day of *June*, in the Year 1710.

*Sealed and delivered (the
double Six-penny Stamps
being visible) in the
Presence of*

R. S.

*Note, This Bill is as good as a Latin Bond,
or English one.*

The Form of an English Bond.

K NOW all Men by these Presents, That I *R. S.* of, &c. Husbandman, am firmly bound and obliged unto *W. M.* of, &c. Yeoman, in one Hundred Pounds of Lawful Money of *Great-Britain*, to be paid to the said *W. M.* his Executors, Administrators or Assigns, or any of them. For the true Payment whereof, I bind my self, my Heirs, Executors, and Administrators, firmly by these Presents. Sealed with my Seal, dated the four and Twentieth Day of *June*, in the Year of our Lord Christ, 1710.

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The Condition of this Obligation is such, That if the above bound R. S. his Heirs, Executors, Administrators, or Assigns, or any of them do well, and truly Pay, or cause to be Paid unto the above-named W. M. his Executors, Administrators, or Assigns, the Sum of fifty one Pounds five Shillings of lawful Money of Great Britain, on the twenty nine Day of September next ensuing the Date hereof, that then this Obligation to be void, and of none Effect, or otherwise to stand in full Power, Force, and Vertue.

*Scaled and Delivered (the
double six-penny Stamps
being visible) in the
Presence of.*

R. S.

Note, That Bills and Bonds for Debt hold good, till the Seal is taken off, or Money Paid, or Released by Hand and Seal, (and as the Law now is) they are to be written on Stamp-Paper, else tis said the Scribe forfeits 5 l.

But for variety of *Lands Bonds*, see p. 170. of the last Edition of this Book.

Note also, That in the Obligation of a Bond is double the Sum Lent, because of Charge at Law, if the Creditor is forced to Sue for the Debt. And if you do not put in the Interest to the Principal, in the Condition to the Bond, you can recover none at the end of the Time; but if it is not paid at the time, you may recover Interest for the time after, that the Borrower holds it.

Likewise, If a Bond be lost, you may be released from the danger of it, into whose Hands soever it comes, if you give the Debter such a general Release as this,

A

A General Release.

K Now all Men by these Presents, That I *W. M.* of, &c. Yeoman, have remised, released, and for ever quit claimed, and by these Presents do remise, release, and for ever quit Claim to *R. S.* of, &c. Husbandman, his Heirs, Executors, and Administrators, all, and all manner of Action and Actions, cause and causes of Actions, Suits, Bills, Bonds, Writings, Obligations, Debts, Dues, Duties, Accounts, Sum and Sums of Money, Judgments, Executions, Extents, Quarrels, Controversies, Trespasses, Damages and Demands whatsoever, both in Law and Equity, or otherwise howsoever, which against the said *R. S.* I ever had, and which I, my Heirs and Executors, or Administrators, shall, or may have Claim, Challenge, or Demand for, or by reason, or means of any Matter, Cause, or Thing whatsoever, from the beginning of the World unto the Day of the date of these Presents. *In witness whereof*, I have hereunto set my Hand and Seal the 30th Day of May, 1720.

W. M.

*Sealed and Delivered
in the Presence of*

M. F. G. W.

An Acquittance for a Legacy.

K NOW all Men by these Presents, That I *A. B.* of, &c. have at, or before the Day of the Date hereof, Received of *W. M.* of, &c. Executor of the last Will and Testament of *E. M.* late of *L.* in this County, Deceased, all the Legacy, or
Sum

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Sum of five Pounds, given and bequeathed unto me the said *A. B.* by me Received as aforesaid, I acknowledge my self satisfied and paid; and thereof, and of every Part and Parcel thereof, do clearly acquit, exonerate, and discharge the said *W. M.* his Heirs, Executors and Administrators, and every of them by these Presents. In Witness whereof, I the said *A. B.* have hereunto set my Hand and Seal this 30th Day of *June*, in the Year of our Lord Christ, 1710.

*Sealed and Delivered
in the Presence of*

A. B.

Note, That in all such Forms of Law, the Lawyers it's said, use no Stops or Points.

**A Certificate for the Removal
of a poor Family.**

*To the Church-Wardens and Overseers of the
Poor of the Parish of St. Mary in the
Town and County of Bedford.*

WE, whose Names are under Written, Church-Wardens, and Overseers of the Poor of the Parish of *St. Paul*, in the said Town of *B.* do hereby certify, That *M. H. Taylor*, we do acknowledge him to be an Inhabitant of our said Parish: And we do hereby, for Us and our Successors, Promise, that if he, or any Families that he now hath, or hereafter shall have, shall at any Time hereafter become Chargeable to any of your Parishoners

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Parishoners of your said Parish of *St. Mary*, by reason of him, or any of his Family residing there, or elsewhere. And we do hereby further Promise for us and our Successors, at any time hereafter, to receive the said *M. H.* with other of his Family he hath, or hereafter may have, when thereunto required. *In witness whereof*, We have set our Hands and Seals this 23^d. Day of, &c.

Sealed and Delivered
in the Presence of
R. T. W. S.

M. N. * } Church-
P. F. * } Wardens.

R. C. * }
W. G. * } Overseers.

Seen and allowed
by us.

{ M. R. } Justices
{ S. T. } of the
Peace.

A Testimony for a Fire.

To all Charitable and well-disposed People,

IT happened that on *Tuesday* the 14th of *May* last past, a sad and lamentable Fire broke out in the House of *A. B.* of, &c. Widow, which, in a short Space (notwithstanding all Means that could be used for the Quenching the same) consumed to the Ground the House of the said *A. B.* and also two more Dwelling-Houses of *C. R.* of *L.* afore-said, and all the Barns, Stables, and other Out-Houses, and all her Household-stuff, (except some small Things) the Loss of the whole amounting (by a moderate Computation) to the Sum of two Hundred Pounds and upwards.

We therefore, the Inhabitants of, &c. whose
Names

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Names are hereunto Subscribed, do earnestly desire and request you, and every of you, to whom these may come, To extend your most Christian Charitable Benevolence to those poor Sufferers, and we shall be ready and willing to do the same to any of you upon the like Occasion; from which we beseech the God of all Mercy to preserve you.

A. B. C. D. E. F.

Let the Minister of the Parish and about Eight more set their Hands, and set down the Names of every one that Give, and the Sum; and if you have a Justice of the Peace's Hand also, it will be the better.

*Give at once asking what you safely can;
It's part of Gains to help an Honest Man.*

The *Israelites*, being Brethren, were Commanded not to take Usury for Money, Victuals, or any other thing Lent. *Exod. 22. 25. Deut. 23. 29.* But unto a Stranger they might Lend upon Usury, *v. 20.* This was observed by the *Jews*, according to the Law of *Moses. Neh. 5. 10. Psal. 15. 5. He that by Usury and Unjust Gain increaseth his Substance, (says Solomon) he shall gather it for him that will pity the Poor. Prov. 28. 8.*

But this pity to the Poor seldom happens to the Misers of this Age; yet it's said that some that have gotten great Riches by Fraud and Extortion, Turn their Sins into Alms-Houses, thinking to Merit Heaven by so doing, which is Popery,

Jeremiah says, *He never lent on Usury, — yet the Wicked hated him, Jer. 15. 10. Ezekiel, Blesseth the Just Man, who taketh no unjust Usury,*
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Ch. 18. 5, 6, 7, 8. But from the Word of the Lord, *He cries out against such Persons, as have taken Usury, and increase, and have greedily gained of his Neighbour by Extortion* [a Sin the now Jews are guilty of] *and have forgotten me, saith the Lord, Ch. 22. v. 12.*

Query, Are there not in *London*, and some other Parts of this Nation, too many Extortioners, that grind the Face of the Poor, by taking excessive Use, (Weekly or Monthly) of the Poor for small Sums of Money Lent, or Goods in Pawn? Nor dare the Poor complain of such Extortions publicly; so that if there was a Law, that all such Moneys and Goods lent, might be forfeited to the King, where unjust Gain is taken for the use of Money or Goods, it might be a stop to this great Evil.

Note, *The Wicked Borroweth and Payeth not again, but the Righteous sheweth Mercy, and Giveth, Pl. 37. 21. He is ever Merciful and Lendeth, v. 26. A Good Man sheweth favour and Lendeth, he will guide his Affairs with Discretion, Psalm 112. 5.* That is, he considers who they are that has the most need of his Charity, not those who greedily crave Weekly Collections from the Parish, who are not Poor in Spirit, *Matth. 5. 3.* But Compassionately remembers such Families who are meek Hearted, v. 5. such as will live very meanly, rather than be chargeable to their Neighbours. Also the Christian Rich Man will consider, that Poor Children be put to Learning, that they may not be brought up in Idleness, but in the fear of God, according to the Schools of Charity now in *London*; and such Children as are fit for Trades are put out, and when they have serv'd seven Years, have a Stock to begin with, lent Gratis; for it is certain, that there is
no

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no Trade so mean, but that a Man may Live by it, so long as he lives in the Fear of God, which brings a Blessing ; but it cannot be said, that he that spends a good part of his Gain in Tippling, lives in the Fear of God : — And yet many that waste their Estates, and spend much of their Time in *Drinking, Gaming,* and other Vanities think themselves *Christians* ; but it's a great Mistake, for a true *Christian* is one who takes the Example of the Blessed *Jesús Christ*, as a Pattern of his Life and Conversation, who neither he nor his Followers ever delighted themselves with May-Poles, May-Games, and other the Follies of the Generality, of those called *Christians* in this Age ; whose Morality comes short of many *Heathens*.

The Latin Names for the Days of the Month, and Money, set in Latin Bonds.

1 D At primo die } dated the first Day	16 Decimo sexto
2 Secundo	17 Decimo septimo
3 Tertio	18 Decimo octavo
4 Quarto	19 Decimo nono
5 Quinto	20 Viceffimo
6 Sexto	21 Viceffimo primo
7 Septimo	22 Viceffimo secundo
8 Octavo	23 Viceffimo tertio
9 Nono	24 Viceffimo quarto
10 Decimo	25 Viceffimo quinto
11 Undecimo	26 Viceffimo sexto
12 Duodecimo	27 Viceffimo septimo
13 Decimo tertio	28 Viceffimo octavo
14 Decimo quarto	29 Viceffimo nono
15 Decimo quinto	30 Triceffimo
	31 Triceffimo primo

Latin

Lattin Names of Money.

20 <i>Shillings</i> Vigint solidi	60 Sexagint libris
30 Trigint solidi	70 Septuagint libris
40 Quadragint solidi	80 Octogint libris
3 l. Tres libris.	90 Nonogint libris
4 Quatuor libris	100 l. Cent libris
5 Quinque libris	200 Ducent libris
6 Sex libris	300 Trecent
7 Septem libris	400 Quadrigint
8 Octo libris	500 Sexgint
9 Novem libris	700 Septigint
10 Decem libris	800 Octogint
11 Undecem	900 Noningint
12 Duodecem libris	1000 Mille libris
14 Quatuordecem libris	2000 Duo Mille
20 Vigint libris	3000 Tres Mille
30 Trigint libris	4000 Quatuor Mille,
40 Quadragint libris	&c.
50 Quinquagint libris	

The English Computation of Time, according to Smith, Author of The New State of England.

WHO do not begin the Year till the 25th, of *March*, being the Day of Christ's Incarnation, wherein they agree with *Spain*: This is the Rule both in Church and State, according to which they Date all their Publick Writings; tho', according to the Circle of the Sun and Moon, they allow the Year to begin only upon the First of *January*, which, therefore, is by them called, as by most Christians in *Europe*, the *New-Years-Day*.

H

And

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And to distinguish that Mongrel Time from the First of *January*, to the 25th of *March* following, 'tis usual with many (tho' needless) in the Dates of their Letters, during that Interval, to set down both the Years thus, from the 1st of *January* 1706, to the 25th of *March* 17⁰⁶/₀₇. or thus, *Feb.* 19th, 170⁶/₇. or 1706-7.

As for the Natural Day of 24 Hours, the *English* being (as most part of *Europe* do) at Midnight, counting 12 Hours to Noon the Next Day, and 12 Hours more to next Midnight, according to the Custom of the *Egyptians*, and Antient *Romans*.

Whereas in some other Countries, as *Italy*, *Poland*, and *Bohemia*, they reckon 24 Hours together from Sun-set to Sun-set, which must needs be very troublesome to tell after the Clock.

In *Muscovy*, and some places in *Germany*, (as *Nuremberg* and *Wirtemberg*) they begin the Day and end it with the Sun, so that the first Hour of the Day is with them at Sun-rising, and the first Hour of the Night at Sun-set, which is according to the Old *Babylonian* Account.

The *Old stile* is used in *England*, as in most *Protestant* States; and the *New-stile* in all *Papish* States, according to this *stile* these reckon ten Days before us regularly, as to the beginning of Months; and all fixed Festivals (so called) but for all Moveable Feasts, the Account proves Various.

The *Old-stile* is otherwise called the *Julian Account*, from *Julius Caesar*, who, 43 Years before our Saviour's Birth, ordained the Year to consist of 365 Days, and 6 Hours. And, as these 6 Hours, at 4 Years end, make up 24 Hours therefore a Day is then added to the Month of *February*; and that Year is called *Leap-Year*, or *Bis-sextile*.
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The *New-style* is otherwise termed the *Gregorian Account*, from Pope Gregory XIII. who about One Hundred Years ago, undertook to Correct the *Calendar*, by the Advice of *Antonius Lilius*, &c. For tho' the *Julian Account* for many Ages seemed to have no sensible Error, yet it was at last discovered to be not altogether agreeable with the Natural Motion of the Sun.

In short, it was made out, that the *Julian Year*, exceeded the *Solar Year* by 10 Minutes, and 48 Seconds; whereby the *Equinoxes* and *Solstices* Yearly changed their Places and flew back so many Minutes and Seconds.

Therefore Pope Gregory ordered the Year to consist of 365 Days, 6 Hours, 49 Minutes, and 12 Seconds; and that the *Vernal Equinox* (which then was on the 11th of *March*) might be reduced to the 21st, as it was at the time of the first *Nicene Council*, he Commanded 10 Days in *October* to be left out, by calling the fifth Day thereof, the fifteenth.

Here place the Map of England.

*A brief Description of this Map
of England.*

ON the top of the Map, where is written: North *England* is parted from *Scotland*, by the River *Solway* and *Tweed*, the *British* Sea or Chanel next *France* on the South, the Sea next *Holland* on the East, and the *Irish* Sea, and part of *Ireland* on the West.

The Principality of *Wales* is included in *England*, lying on that side next *Ireland*, containing 12 Shires or Counties, as *Montgomery*, *Radnor*, *Denkeigh*, *Pembrook*, *Cardigan*, *Flint*, *Carmarthen*, *Brecknock*, *Merioneth*, *Glamorgan*, *Carnarvanshire* and *Anglesey*.

England is in length from North to South, as from *Berwick* to *Portsmouth*, about 320 Miles, and in breadth from East to West, as from *Dover* to the *Lands End* in *Cornwall*, 270 Miles. It's said not to exceed in bigness one third part of *France*, yet it is reckoned 30 Millions of Acres.

England is Scituate between the Degrees 16 and 21 Longitude, equal with *Scotland*, *Normandy*, and *Britain* in *France*.

And between 50 and 51 Degrees of the Northern Latitude, equal with *Ireland* *Flanders*, *Holland*, *Zealand*, *Lower-Saxony*, and *Denmark*.

LONDON 'tis said is distant from *Dublin* in *Ireland*, 250 Miles. *Edenberg* in *Scotland* 270. *Paris* in *France*, 108. *Amsterdam* in *Holland*, 210. *Copenhagen* in *Denmark*, 580. *Vienna* in *Germany* 730. *Madrid* in *Spain*, 760. *Cracow* in *Poland*, 830. *Rome*, 840. *Stockholme* in *Sweedon*, 880. *Lisbon* in *Portugal*, 920. From *Constantinople* and *Muscow*, 1570 Miles from *LONDON*, the chief City in *England*.

A Catalogue of the Counties, Cities, Market Towns, and Parishes in England and Wales.

Counties in England.	Cities	M.T.	Parish	Counties in England.	Cities	M.T.	Parish
Bedford	0	10	116	Stafford	1	18	130
Berks	0	12	140	Suffolk	0	30	575
Buckingham	0	15	185	Surry	0	7	140
Cambridge	1	8	163	Sussex	1	18	312
Chester	1	13	85	Warwick	1	15	158
Cornwall	0	23	161	Westmorland	0	8	26
Cumberland	1	15	58	Wilts	1	23	304
Darby	0	10	166	Worcester	1	11	132
Devon	1	32	394	York	1	49	563
Dorset	0	19	248				
Durham	1	6	118	<i>Wales.</i>			
Essex	0	21	415	Anglesey	0	2	74
Glocester	1	26	280	Brecknock	0	4	61
Hantshire	1	16	253	Cardigan	0	4	64
Hartford	0	18	120	Cardiganthen	0	8	87
Hereford	1	8	176	Carnarvon	0	6	68
Huntington	0	6	79	Denbigh	0	4	57
Kent	2	30	403	Flint	0	3	28
Lancaster	0	26	61	Glamorgan	0	9	118
Leicester	1	12	192	Merioneth	0	3	37
Lincoln	1	35	630	Montgomery	0	8	47
Middlesex	2	4	73	Pembrook	0	8	145
Monmouth	0	7	127	Radnor	0	4	52
Norfolk	1	28	660				
Northampton	1	13	326	<i>Islands.</i>			
Northumberl.	0	6	460	Man-Island	0	5	14
Nottingham	0	9	168	Wight-Island	0	0	39
Oxford	1	15	280	Gersey	0	0	
Rutland	0	2	48	Garnsey	0	1	10
Salop	0	15	170				
Somerset	3	21	385				

The Use of the foregoing Table.

THE first Column, is the Names of Counties in *England*, and *Wales*.

The Second, The Number of Cities.

The third, The Number of Market Towns:

The last Column, the Number of Parishes.

The Number of Shires in *England* and *Wales*, are 52; Parliament-Men 510; Market-Towns 713; Parishes 9241; Bishopricks 26; Castles once 186; Rivers 555; Chases; 13; Forrests; 68; Parks once 781; Cities 25; Bridges 956; Universities 2.

Note, The Shires, 'tis said, were first made by King *Alfred*, (about the Year of our Lord Christ 880.) for the easier and speedy Administration of Justice.

Note, That instead of *Hundreds*, *Durham* is divided into *Wakes*, *Cumberland* and *Westmoreland* into *Wards*.

Also some Counties are more generally divided than into *Hundreds*, as *Yorkshire* into three *Ridings*, *Kent* into five *Laths*, *Sussex* into six *Rapes*, *Lincolnshire* into these Parts, as *Lindsey*, *Keystoven* and *Holland*.

Upon the Garter of the Kings Arms is witten this Motto, *Honi soit qui mal y pense*, in English thus, *Shame be to him that evil thereof thinketh*: Spoken by King *Edward III.* after he had taken up a Garter (it's said) of the Queen, or the Countess of *Salisbury*, slipping off in Dancing; his Lords there present Smiling; this King made several Knights of the Garter (so called.)

And the Motto at the bottom of the Arms is written, *Dieu Et mon Droit*, thus in English *God and my Right*; first spoken by King *Edward I.*

I. after he had gain'd a great Victory, saying,
*Not we have gained this Victory; but God and
our Right.*

*England with Scotland, being an Island, is cal-
led Great Britain; the small Islands about it are
Sheppy, Thanet, Wight, Anglesey, Jersey, Guern-
sey, Alderney, and Sark.*

*In America, the King of England has New-En-
gland, Virginia, Maryland, New-York, Pensilvania,
Carolina, and Hudson's Bay, besides many Noted
Islands as New-found-land, Jamaica, Bermudos,
Barbadoes and lesser Islands, as Nevis, Antegoa,
Montserrat, Angilia, &c.*

*In Asia, He has the Isle of Bombay, near Goa,
which was part of the Queen Dowager's Portion,
the Wife of King Charles II.*

*The Motto on the Arms of King William III.
upon Proclamations, is, Femaintiendry, I will
Maintain.*

*Note, That King Edward III. of England ha-
ving Conquer'd France, joyn'd the Arms of France
to England, Anno Regni 12, 1338. so that
ever since, the Kings of England have had the
Title of King of France, &c. and the other, The
French King.*

*The Title of Defender of the Faith, was given
to King Henry VIII. for writing a Book against
Luther, but this Title has more properly been
given to all the Kings since, (excepting one) than
to King Henry VIII. and our Gracious Queen
Anne will deserve the Title as much as ever
Queen Elizabeth did, I hope.*

*Therefore, No true Son of the Church of Eng-
land, will Resist Her Authority. But, I read,
That the Doctrine of Resisting Supream Powers,
Kings or Queens, if they do not please the People,
or Oppress them (the People being ill Judges of*

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the Rulers which God has set over them) may Resist.

But this Horrid Doctrine of Resisting Lawful Governours, had its Rise about a Eleven Hundred Years after the Birth of our Saviour *Christ Jesus*; first Broached by Pope Gregory VII, commonly called *Hildebrand*; and Succeeding Popes took upon them to *depose Princes, and absolve their Subjects from their Oaths of Allegiance*: And their Priests and Jesuits Preach'd such Doctrines as these, *viz*:

‘ That the Common-wealth has Power to chuse their own Government; That the Publick may Cure or Cut off their Heads, if they infest the Body; That the whole People are Superior to the Prince, and, for the Good of the Publick, may Order and Govern all Things as they Please, and Think best for their Safety.

I say Resisting by force, such Lawful Supream Power God has set over us, is quite contrary to God's Laws in Holy Scripture (which all Parties of late profess to be a Rule to us Christians) as in *Rom. 13. 1 Pet. 2. 13. Tit. 3. 1.* with many other Texts. St. Paul Supposes Expressly, *That Rulers will be a Terror to good Works*, by Saying, *If ye Suffer Patiently for Well-doing, 1 Pet. 3. 17.* And He Patiently Suffered under a wicked Power (as all the Primitive Christians did) *See His Behaviour. (Act. 23. 5.)*

Holy David was not for Resisting wicked Saul; nor the *Israelites*, tho' 600000 strong, their Captain. Moses gave no encouragement to Resist hard Harted *Pharoah*. The Primitive Christians never Resisted, according to the Example of our Blessed Saviour, who own'd *Pilat's* Authority, was from Above, though he had a superior above him; but Mr. *Chandler*, the Chief Preacher in the Independent

pendent Meeting in Bedford, said to me, *Every Constable in a Parish has Authority from God*; Yet his Hearers. obey not all Things the Supream Power enjoyns, tho' not Sinful.

St. *Paul* is not for so much speaking Evil of the Rulers, tho' *Commanding against Law*; and blam'd Himself for so doing, *Act. 23. 5.*

If the People in 1641. had kept to Scripture Rule, viz. *Passive-Obedience*, viz. A Patient Suffering for Things enjoy'd against God's Law, (yet no such thing was then enjoy'd) it would have prevented an unnatural War: But many seeming Wise men, had then received into their Hearts that Popish Maxim, *That all Power and Authority is Originally in the People, and that they, the Parliament, were the Peoples Representatives.* [Hist. of our Kings 1687. p. 370] When as the Parliament in their Address call themselves, *Your Dutiful Subjects, &c.*

In Short, I praise the Almighty God, That the Church of *England*, as by Law Establish'd, (that Bullwark against Popery) has always declared against Resisting our Lawful Governours, tho' the King does enjoyn some things not pleasant.

As when King *James II.* imposed upon the seven Bishops He sent to the Tower, who Patiently suffered Imprisonment, rather than to Read (in all Churches) His Proclamation for Liberty of Conscience, in order to bring in Popery.

' All the Plots and Conspiracies, Treasons and
' Rebellions (saith Bp. *Beveridge*) that this King-
' dom has been so much Harraisd and Infected
' with, for so many Years, have been hatched and
' carry'd on by those who Seperated themselves
' from the Communion of the Church of *England*.
[His Sermon on 1 *Pet. 2. 11.*

Queen *Anne*, as all Protestant Kings have been

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called Supream Governor in all Cauess, over all Persons, *Ecclesiastical and Civil*, as a *Politick Head*, not Intituled, *The Head of the Church*, in the Sense of the *Papists*, and other Sectaries (saith a Son of the Church.)

An Alphabetical Table of the Market-Towns in England and Wales, and in what Shire each is in.

The Use.

F *Irst*, The Name of the Market Town.
Secondly, The first three or four Letters of the Counties Names.

Thirdly, The Figures at the End of the Line, the Towns distance in Miles from London.

Lastly, The Market Towns in Capital Letters are called Cities, there being one (it's said) in each Bishoprick.

 *Note*, That if the Young Man has no Knowledge of the Names of all the Counties, he may look upon the Table before, together with the Names of the Shires in *Wales*, which comes after the Table.

A		Aletham Norf.	
A	Bhotsberry Dor.	106	99
	Ab. forth Yor.	139	107
	Abergavenny Mon.	110	100
	Aberstwith Card.	145	226
	Abington Bark.	46	46
	St. Albans Hart.	26	209
	Aldborough Suff.	76	38
	Alisbury Buck.	30	137
			206
			Ambresbury

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Ambresbury Wilt.	65	B A T H Som.	87
Amersham Buck.	24	Bautre York.	117
Ampthill Bedf.	36	Beaconsfield Buc.	22
Andover Hamp.	55	Beaumaris Angl.	184
Appleby Westm.	197	Beckels Suff.	90
Appledore Kent	54	Bedal York	167
Arundel Suff.	46	Bedford Bedf.	40
St. Asaph Flint.	159	Bediford Devon	161
Ashburn Darb.	180	Beltingham North.	212
Ashburton Devon	160	Bemister Dorf.	111
Athby Leic.	89	Bere Dorf.	92
Ashford Kent	48	Berkhamsted Hart.	24
Askrig York	175	Betley Staff	120
Atherston War.	84	Bevely York	141
Attleborough Norf.	80	Bewdley Worc.	29
Auburn Wilts.	56	Bicester Oxf.	43
Aukland Durh.	184	Bielefwade Redf.	35
Aulcester Warm.	72	Bildeston suff.	54
St. Austel Corn.	203	Bioericay Essex	20
Autrey Devon.	133	Bilingham Northw.	212
Axbridg Som.	105	Bilsdon Leic.	72
Axminster Devon.	121	Binbrock Linc.	115
Aye Suff.	74	Bingham Nott.	86
		Birmingham War.	88
		Bishopscastle Shrop.	115
		Blackburn Lanc.	154
		Blanford Dorf.	87
		Bodmin Corn.	195
		Bolsover Darb.	104
		Bolton Lanc.	146
		Borne Linc.	75
		Bos Castle Corn.	186
		Boston Linc.	90
		Bosworth Leic.	83
		Bowe Devon.	153
		Brackley Northa.	48
		Bradfield Essex	39
		Bradford Wilt.	83
		Bradforth York	145
		Brading Hamp.	70
		Bradnich Dev.	135
		Braintree Essex	34
		Brampton Cumb.	225
		Bramyard	

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Bramyard Heref.	95	Cardigan Card.	162
Brandon Suff.	4	CARLISLE Cum.	228
Brecknock Breck.	122	Carmarthen Carm.	156
Brent Devon.	168	Carnarvon Carn.	186
Brentford Midd.	8	Cartmel Lanc.	192
Brewood Staff.	101	Castecarey Som.	96
Bridgend Glam.	135	Castlerising Norf.	78
Bridgnorth Shro.	100	Caston Norf.	97
Bridgwater Som.	116	Castor Linc.	110
Bridlington Yor.	160	Cawood York	142
Bridport Dorf.	115	Caxton Cam.	42
Briggs Linc.	122	Cerne Dorf.	99
BRISTOL Som.	94	Chagford Dev.	152
Bromley Kent	10	Chapelinfrith Dar.	124
Bromsgrove Woc.	82	Chard Som.	111
Brough West.	191	Charley Linc.	546
Bruton Som.	93	Cheadle Staff.	110
Buckenham Norf.	79	Chelmsford Essex	25
Buckingham Buck.	43	Cheltenham Gloc.	77
Buddefdale Suff.	72	Chepstow Monm.	102
Burford Oxf.	61	Chertsey Surr.	16
Built Brek.	125	Chesham Buck.	24
Bullingbrook Linc.	28	CHESTER Chesb.	140
Bungey Suff.	85	Chesterfield Darb.	106
Buntingford Hart.	28	Chewton Som.	94
Burth Linc.	104	CHICHESTER Sus.	50
Burnham Norf.	90	Chimligh Devon	148
Burnley Lanc.	153	Chippingham Wilt.	77
Burntwood Essex.	15	Chipping-Norton Ox.	59
Burton Staff.	95	Christchurch Hamp.	80
Burton Westm.	188	Chudleigh Dev.	149
Bury Lanc.	143	Church-stretton Shr.	112
Bury Suff.	60	Cirencester Gloc.	68
C		Clare Suff.	50
Catefilly Glam.	122	Clay Norf.	95
Caerlion Monm.	112	Clebury Shrop.	91
Caerwis Flint	155	Clethero Lanc	158
Calm Wilt.	72	Cliffe Northa.	56
Cambridge Cam.	44	Cockermouth Cum.	226
Camelford Corn.	184	Cogshall Essex	36
Camden Gloc.	67	Colchester Essex	44
CANTERBURY Kent	45	Colebrook Buck.	15
Cardiff Glam.	123	Coleshil Warm.	82

Colford

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Colford <i>Gloc.</i>	56	Dorchester <i>Dorset.</i>	100
Colne <i>Gloc.</i>	153	Dover <i>Kent.</i>	67
St. Colmb <i>Corn.</i>	200	Downham <i>Norfolk.</i>	66
Columpton <i>Devon.</i>	134	Droyton <i>Shr.</i>	118
Combinartin <i>Dev.</i>	149	Droitwich <i>Worc.</i>	82
Congleton <i>Chester.</i>	123	Dronfield <i>Darb.</i>	112
Conway <i>Carn.</i>	174	Dudley <i>Worc.</i>	49
Corfe <i>Dorset.</i>	93	Dulverton <i>Som.</i>	136
COVENTRY <i>War.</i>	71	Dunckton <i>Wilt.</i>	69
Cowbridge <i>Glam.</i>	31	Dunington <i>Linc.</i>	84
Cranborn <i>Dorset.</i>	78	Dunmow <i>Essex.</i>	31
Cranbrook <i>Kent.</i>	44	Dunstable <i>Bedf.</i>	34
Cray <i>Kent.</i>	13	Dunster <i>Som.</i>	230
Crediton <i>Devon.</i>	147	Dunwich <i>Suff.</i>	82
Crekelade <i>Wilt.</i>	65	DURHAM <i>Dur.</i>	200
Crickhowel <i>Breck.</i>	114	Dursley <i>Gloc.</i>	83
Cromer <i>Norfolk.</i>	102	E	
Crookhorn <i>Som.</i>	110	Eastborn <i>Suff.</i>	52
Crowland <i>Linc.</i>	71	Ecclethorpe <i>Staf.</i>	110
Croydon <i>Surrey.</i>	10	Eccleston <i>Lanc.</i>	154
Cuckfield <i>Suff.</i>	34	Edgworth <i>Mid.</i>	10
Culliton <i>Devon.</i>	125	Egreemend <i>Cumb.</i>	222
D		Eltham <i>Kent.</i>	58
Dalton <i>Lanc.</i>	200	Ellisdon <i>Northus.</i>	225
Darby <i>Darb.</i>	98	Ellismere <i>Shr.</i>	227
Darlington <i>Surrey.</i>	20	Ely <i>Camb.</i>	54
Darlington <i>Durham.</i>	170	Endfield <i>Midd.</i>	10
Dartford <i>Kent.</i>	14	Epping <i>Essex.</i>	15
Dartmouth <i>Dev.</i>	165	Easingwold <i>Yor.</i>	156
Daventry <i>Northampton.</i>	60	Everthorpe <i>Dorset.</i>	106
St. Davids <i>Pemb.</i>	186	Evertham <i>Worc.</i>	73
Dean <i>Gloc.</i>	90	Ewel <i>Surrey.</i>	12
Debenham <i>Suff.</i>	68	EXETER <i>Devon.</i>	140
Deddington <i>Oxford.</i>	51	F	
Denbigh <i>Denb.</i>	160	Fairford <i>Gloc.</i>	62
Dereham <i>Norfolk.</i>	83	Fakenham <i>Norfolk.</i>	85
Devizes <i>Wilt.</i>	72	Falmouth <i>Corn.</i>	210
Dieping <i>Linc.</i>	70	Fareham <i>Hamp.</i>	57
Dinasmouthweye <i>Mer.</i>	142	Farnham <i>Surrey.</i>	31
Dis <i>Norfolk.</i>	76	Farrington <i>Bark.</i>	56
Dodbrook <i>Devon.</i>	170	Fevertham <i>Kent.</i>	44
Dolgelle <i>Mer.</i>	149	Fishgard <i>Pemb.</i>	170
Doncaster <i>York.</i>	123	Flint <i>Flint.</i>	150

Fokeingham

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Fokeingham Lanc.	83	Hastings Suff.	54
Folkestone Kent.	62	Hatfield Essex.	25
Fordingbridge Ham.	73	Hatfield Hart.	17
Foulsham Norf.	90	Hatherly Devon.	160
Fowey Corn.	202	Havant Hamp.	54
Framlingham Suff.	74	Haverfordwest Pem.	175
Frampton Dorf.	102	Havaril Essex.	43
Frodesham Chesh.	140	Hawkshed Lanc.	202
Fodlingham Yor	140	Hay Breck.	116
Frome Som.	85	Haylsham Suff.	46
G		Heyden York.	141
Ganesborough Line.	115	Helmisley Yor.	116
Garstang Linc.	170	Helmston Suff.	44
Gisborn York.	161	Helston Corn.	226
Gisborough York.	183	Henley Oxf.	29
Glantonbury Som.	103	Henley Warw.	72
GLOCESTER. Glo.	82	Hempstead Harr.	24
Godalmin Surr.	28	HEREFORD Heref.	102
Goudhurst Kent.	40	Herling Norf.	75
Graies Essex.	17	Hexham Northu.	211
Grampoed Corn.	206	Hickling Norf.	101
Grantham Linc.	85	Highamferes Northa.	51
Gravesend Kent.	20	Hindon Wilt.	80
Grimsby Linc.	124	Hingham Norf.	80
Grimfed Susf.	25	Hinkley Leic.	79
Guilford Sur.	25	Hitching Hart.	30
H		Hith Kent.	58
Hadley Suff.	53	Hiworth Wilts.	60
Halesworth Suff	83	Hodnet Shr.	116
Hallifax York.	140	Hodsdon Harf.	17
Hallaton Dice.	68	Holbeck Linc.	84
Halsted Essex.	39	Holm Cumb.	231
Haltwistle Northu.	215	Holt Norf.	97
Hampton Gloc.	77	Honyton Devon.	128
Harborough Leic.	66	Horn-Castle Linc.	100
Harleigh Mer.	161	Hornden Essex.	24
Harleston Norf.	82	Hornsey York.	151
Harlow Essex	22	Horsham Suff.	28
Hartford Hart.	20	Houlsworthy Dev.	168
Hartland Devon.	171	Hawdon York	139
Hartlepool Dur.	187	Hull York	135
Harwich Essex.	60	Hunanby York.	162
Hastemeer Sur.	36	Hungerford Bark.	54
Hastingleen Lanc.	150	Huntington Hunt.	48
		Hutherfield	

Hutherford York.	134	Lanelly Carm.	152
I		Langadock Carm.	140
Hechester Som.	104	Langborn Bark.	49
Ilfordcomb Dev.	152	Lanport Som.	109
Ilmister Som.	113	Lahimdovery Carm	136
E. Isley Bark.	44	Lanroft Denb.	167
Ipswich Suff.	60	Lantriffent Glam.	127
Ineby Cumb.	225	Lavenham Suff.	52
St. Ives Corn.	229	Lanvilling Montg.	132
St. Ives Hunt.	49	Lanydlos Mont.	131
Ivingo Buck.	30	Laughern Carm.	161
Ixworth Suff.	64	Lavington Wilts.	73
K		Learmouth Northu.	241
Kedermister Wor.	89	Lechlade Gloc.	60
Kellington Corn.	174	Leeds Yor.	139
Kendal Westmo.	196	Leek Staff.	116
Keswick Cumb.	218	Leicester Leic.	78
Kettering Northa.	57	Leigh Lanc.	145
Keynsham Som.	90	Leighton Bedf.	33
Kidwelly Corn.	157	Lemington Hamp.	72
Killgarren Pemb.	160	Lempster Heref.	103
Kilham York.	154	Lenham Kent.	40
Kimbolton Hunt.	47	Leskeard Corn.	180
King bridg Dev.	170	Lestoffe Suff.	94
Kingsclere Ham.	45	Lestwithiel Corn.	188
Kingston Sur.	10	Leverpool Lanc.	150
King on Heref.	114	Lewes Suff.	40
Kinver Staff.	92	LITCHFIELD Staff.	94
Kirbymoreside Yor.	167	Lid Kent.	63
Kirby Stevens West.	188	Lidbury Heref.	50
Kirkham Lanc.	162	Lime Dorset.	120
Kirk Oswald Cum.	210	LINCOLN Lin.	102
Kirkton Linc.	117	Linton Camb.	39
Knareborough York.	149	Lodden Norf.	89
Knighton Radn.	114	LONDON Midd.	00
Knottesford Chesh.	133	Longtown Com.	134
Krekyth Carn.	171	Lonsdale Westm.	184
Kynetton Warm.	61	Loughborough Leic.	86
L		East Lowe Corn.	199
Lanbeder Card.	146	West Lowe Corn.	196
Lanceston Corn.	175	Lowth Corn.	112
Lancaster Lanc.	180	Ludlow Shro.	105
Landaff Glam.	23	Luton Bedf.	28
Landlilovawr Carm.	144	Lutterworth Leic.	71

Lyston

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Lyston Corn.	172	Needham Suff.	61
Lyn Norf.	75	St. Neots Hunt.	42
Litham Norf.	79	Nevyn Carn.	180
M		Newark Nott.	95
Machinleth. Mont.	139	Newborough Angle.	190
Maclesfield Chesh.	124	Newbury Bark	47
Maidenhead Bark.	22	Newcastle Carm.	156
Maidston Kent.	40	Newcastle North.	202
Maldon Essex.	30	Newcastle Staff.	116
Maldon Kent.	25	Newent Gloc.	89
Malling Kent.	25	Newmarket Suff.	50
Malmsbury Wilts.	74	Newnham Gloc.	90
Malpas Chesh.	130	Newport Hamp.	72
Malton York.	160	Newport Monm.	115
Manchester Lanc.	137	Newport Pembr.	116
Maningtree Essex	50	Newport Shrop.	112
Mansfield Nott.	98	Newport pagnel Buc.	44
Market-Jew Corn.	229	Newton Devon.	152
Marlborough Wilt.	62	Newtown Montg.	123
Marlow Buck.	26	Neyland Suff.	47
Marshfield Gloc.	80	Northallerton. Yor.	166
Marsham York	146	Northamp. Northa.	54
Melcomb Dorf.	166	Northcurry Som.	114
Melton Leic.	50	Northlech Gloc.	68
Mendlesham Suff.	75	Northwich Chesh.	132
Merche Camb.	69	NORWICH Norf.	90
Mere Wilt.	67	Nottingham. Nott.	87
Methwoud Norf.	68	Nun-Eaton War.	81
Minhurft Suff.	42	O	
Midlam York.	169	Ockingham Bark.	28
Midlewich Chesh.	128	Odiam Hamp.	34
Mildenhall Suff.	57	Okeham Rutl.	68
Milton Dorf.	92	Okehampton Dev.	160
Minhead Som	132	Onger Essex	19
Modbury Devon.	110	Orford Suff.	73
Monmouth Monm.	100	Ormskirk Lanc.	156
Montgomery Mon.	120	Orton Westm.	194
Montfrel Leic.	83	Oswestry Shrop.	130
Moreton Devon.	150	Otley York.	146
Moreton Gloc.	25	Oulney Buck.	46
Morpteh North.	214	Oundel Northa.	54
N		OXFORD Oxf.	47
Namptwich Chesh.	126	P	
Narbarth Pemb.	168	Padstow Corn.	194
Neath Glam.	140	Panswick	

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Panswick Glot.	99	Ripley York.	152
Pattrington York.	142	Rippon York.	158
Pembridge Heref.	108	Risborough Buck.	29
Pembrook Pembr.	177	Rochdale Lanc.	145
Penkirridge Staff.	100	ROCHESTER Kent.	27
Penreth Cumb.	214	Rochford. Effex.	34
Penrife Glam.	155	Rockingham Northa.	62
Penryn Corn.	219	Ross Heref.	93
Penfance Corn.	231	Rothbury Northu.	223
Pensford Som.	94	Rotheram Yor.	117
Perthore Worc.	78	Rothwel Northa.	58
PEIERBOR. Northa.	62	Royston Hart.	33
Petersfield Ham.	45	Rugby Warw.	67
Petworth Suff.	39	Rugeley Staff.	99
Philips Norton Som.	84	Rumford Effex.	10
Peckering York.	170	Rumney Kent.	61
Plimouth Devon.	184	Rumfey Hamp.	61
Plympton Dev.	180	Ruthwin Denb.	150
Pocklington Yor.	152	Rye Suff.	60
Polesworth War.	87	Rygate Sur.	20
Pontefract Yor.	133	S	
Pontypole Monm.	113	SALISBURY Wilt.	70
Pool Dorf.	86	Saltish. Corn.	184
Porlock. Som.	136	Saltfleet Linc.	115
Portsmouth Hamp.	60	Sanbach Chesh.	125
Potton Bedf.	37	Saxmundham Suff.	75
Poulton Lanc.	168	Sandwich Kent.	62
Preicot Lanc.	147	Seechy Norf.	72
Prestign Radn.	111	Scarborough Yor.	169
Preston Lanc.	160	Selby. York.	141
Pulhely Carn.	177	Settle York.	165
R		Sevenoke Kent.	22
Radnor Radn.	115	Sheepwash Dev.	160
Ramfey Hunt.	55	Sheffield York.	115
Rafen Linc	114	Shefford Bedf.	34
Revensglas Cum.	214	Shofnel Shrop.	106
Reyleigh Effex.	32	Shiptonmallet Som.	92
Reading Bark.	32	Sherborn Dorf.	100
Redford Nott.	110	Sherborn York.	137
Redruth Corn.	217	Shafsbury Dorf.	88
Repeham Norf.	92	Shipton Worc.	62
Rhaiderwy Radn.	125	Shoreham Suff.	46
Richmond York.	175	Shrewsbury Shrop.	118
Ringwood Hamp.	75	Sidmouth Devon.	130
		Skipton	

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Skipton York	155	Sutton-Colefield War.	88
Sleaford Linc.	88	Swafham Norf.	74
Snache York	136	Swansey Glam.	146
Snellsham Norf.	82	Swindon Wilt.	62
Sadbury Gloc.	85	T	
Soham Camb.	57	Tadcaster York	142
Somerton Som.	105	Tame Oxf.	37
Southam War.	64	Tamworth Staff.	89
Southampton Hamp.	62	Tattershall Linc.	98
South-Moulton Dev.	146	Tavestock Devon	166
South-Petherton Som.	109	Taunton Som.	120
Southwark Sur.	1	Tenby Pembr.	172
Southwel Not.	94	Tenbury Wor.	100
Southwold Suff.	84	Tenterden Kent	50
Spalding Linc.	78	Terring Suff.	45
Spileby Linc.	101	Tetbury Gloc.	77
Stafford Staff.	104	Tewsbury Gloc.	79
Stalbridge Dorf.	95	Thaxted Esse.	39
Standon Hart.	25	Thetford Norf.	70
Stanes Midd.	15	Thorn York	131
Stanford Linc.	69	Thornbury Gloc.	89
Stanhope Durh.	196	Thrapston Northa.	53
Stanley Gloc.	82	Thrusk York	162
Stanton Linc.	108	Tickhill York.	119
Stening Suff.	40	Tiddefwall Darb.	120
Stevenedge Hart.	25	Tiverton Devon.	136
Stockbridge Hamp.	57	Tocester Northa.	50
Stockport Chesh.	132	Topsham Dev.	139
Stockton Durh.	180	Torrington Dev.	158
Stokegomer Som.	125	Totnes Devon.	160
Stokesly York	179	Tregaron Card.	140
Stone Staff.	110	Tregony Corn.	210
Stony-Stafford Buck.	44	Tronbridge Wilt.	80
Stortford Hart.	25	Truro Corn.	212
Stow Gloc.	65	Tring Hart.	28
Stow Suff.	60	Tutbury Staff.	99
Stowaey Som.	120	Tuxfort Not.	105
Stratford War.	67	Tunbridge Kent	23
Stratton Corn.	174	U	
Stroud Gloc.	78	Ulverston Lanc.	197
Sturbridge Worc.	90	Uppingham Rutl.	64
Sturmister Dorf.	94	Upton Worc.	83
Sudbury Suff.	46	Usk Monm.	108
Sunderland Durh.	200	Uttoxeter Staff.	104

Uxbridge

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88	Uxbridge Midd.	15	Wighton York.	147
74	W		Wigton Cymb.	229
146	Wainfleet Linc.	103	Wilton Wilt.	72
62	Wakefield Yor.	133	Winborn Dorf.	82
	Walden Essex	21	Wincanton Som.	93
142	Wallingford Bark.	38	Winchcomb. Gloc.	72
37	Walsall Staff.	92	WINCHESTER Hamp.	52
89	Walsham Norf.	100	Winchelsey Suff.	60
98	Walsingham Norf.	89	Windham Norf.	84
166	Waltham Essex	12	Winfor Bark.	20
120	Waltham Hamp.	54	Winflow Buck.	39
172	Waltham Leic.	76	Winster Darb.	111
100	Wantag Bark.	50	Wirksworth Dar.	107
50	Warbridge Corn.	195	Wisbich Cambr.	75
45	Ware Hart.	20	Weston Pemb.	173
77	Wareham Dorf.	90	Witham Essex.	32
79	Warrington Lanc.	140	Witney Oxfo.	54
39	Warmister Wilt.	80	Wiveliscomb. Som.	128
70	Warwick War.	67	Woburn Bedf.	37
131	Watehest Som.	126	Wallingham Dur.	190
89	Watford Hart.	15	Wolverhampton Staf.	98
53	Watlington Oxf	74	Woodbridge Suff.	66
162	Webley Heref.	108	Woodstock. Oxf	51
119	Welshpole Montg.	125	Woolwich Kent.	7
120	Wellingborough Northa	52	WORCHESTER Worc.	85
136	Wellington Som.	124	Workfop Not.	110
50	Wellington Shrop.	111	Worsted Norf.	98
139	WELLS Som.	96	Wotton Gloc.	83
158	Wem Shrop.	121	Wottonbasset Wilt.	66
160	Wendover Buck.	30	Wrexham Denb.	138
140	Wenlock Shrop.	105	Writton Som.	103
210	WESTMINSTER Mid.	1	Wrotham Kent.	20
80	Westram Kent.	20	Wulter Northu.	237
212	Wetherby York.	145	Wye Kent.	49
28	Weymouth. Dorf.	106	Y	
99	Whitby York.	185	Yarmouth Hamp.	75
105	Whitechurch Hamp.	49	Yarmouth. Norf.	100
23	Whitechurch Shrop.	126	Yarum York.	176
	Whitehaven Cumb.	227	Yaxley Hunt.	59
197	Wiccomb Buck.	27	Yeovil Som.	104
64	Wickware Gloc.	85	YORK Yorkshire	150
83	Wigan Lanc.	148		
108				
104				
bridge				

Monthly

MONTHLY Observations in Gardening.

Every Plant and Flower shews to us the wonderful Power of God.

*Because out of thy Thoughts God should not pass,
His Image stamped is on every Grass.*

FOR, the *Rose* teaches us the Fading of our Beauty, that smiles one Day and withers the next, *Psal.* 103. 15. The *Lilly* may perswade us to Innocency, and *sweet smelling Myrrhe*. *Sola Song, Ch. 5. 13.*

The *Marigold* may put us in Mind to open our Hearts, to receive the Inshining of *Grace*: For *Jesus* the Sun of Righteousness: For at the Absence of the *Sun*, the *Marigold* is shut.

The *Camomile* shews us, that the more we are prest down with Tryals for Christ's sake, the better we grow.

The *Hysop* may mind us of the Remission of Sin, to the true Penitent, by the Merits of *Jesus*. And thus we may gather a blessed Posie of *Heavenly Thoughts*, *Isa. 58. 11.*

Faith is called a *Rose*, that grows between two *Nettles*, *Presumption* and *Despair*: Is there not a Weed sometimes, between *Humility* and *Patience*? So that the good *Christian* has full Employment to Root out all such Weeds. *Heb. 12. 15.* as long as he lives on Earth, (by the Assistance of *Grace*) otherwise it would be worse with him: For want
of

of Weeds, the Gardener would grow Idle and Slothful, which is the worst Weeds that can grow in his Soul; for there *Satan* soonest enters his Temptations. *Phil.* 2. 12. *1 Pet.* 5. 9.

JANUARY. There's little to be done in Gardens this Month, but you may gather Sheep's Dung to mix with Earth to lye rotting a Twelve Month, to layer Flowers with; and you may cut off the down right Roots (if any) of such Trees as yearly Bloom, and bear no Fruit, burying a dead Dog or Cat under the Tree; often casting Soap Suds near the Root, or as often as you can, and lay Dung in undung'd Orchards once in 4 years letting neither Dung nor Weeds (at any Time) touch the Bark of any; also gather Cions. [See *Grafting Fruit Trees.*]

FEBRUARY. If the Frost hath kill'd the Cabage Plants you set in *September*, sow the Seeds now in a *Hot-Bed* thus made: Dig a Grave of what length and breadth you please (where the Sun shines most and shelter'd from the *North* and *East* Winds) about two Foot deep, tread it full of Horse Litter, with the Dung, and cover the Dung near half a Foot thick, with fat Earth sifted, covering it with Pease-straw or Matts, only in Cold Nights, the Seeds also of Musk-mellons, Colliflowers, Cucumbers, Purslain and Lettice may be sowed therein. You may now plant the suckers of Currants and Gooseberries, tho' *October* is the best time; sow Garden Pease, and for the Beans set them about one Foot asunder; with a setting stick.

MARCH. Trim the Leaves of Clovegilliflowers with a pair of Scissars, sow Parsley, Carrot and Turnip seeds, and Parsnips; and set Carrots and

and Turnips to raise seed, and also Onions and Leeks to put among Pot-herbs; prune the Apricock late, Take the Litter from of the Asparagus-Bed, dig it with a Fork a little, and sift some good Earth thereon; if you make a new Bed, do it as the hot-Bed last Month, and lay the same Roots you may buy of a Gardener on it, and cover them by sifting Earth on them, and let them run to seed two Years, before you cut the Buds to eat; dig the Weeds and Tops of the Artichock into the Bed, laying the Earth level, leaving but one or two of the strongest to each Root, casting away the Suckers; plant the shortest stalked Cabbage Plants near a Yard asunder, setting them pretty deep on the Edges of your Carrot-Ground; being set one Month, draw Earth upon one side the Stalks to lye flat upon the Earth, and they will cabbish the better; sow Clovegillflower seed; and such as come out first with three Leaves will be double Flowers: Some Herbs in *September* transplant them, cutting off all the Buds except one or two. A Parsley-Bed may serve for Use many Years for a Family, if you take Care to pluck off all such shoots, as are likely to shed, as often as you see them.

When you see the Tulip Leaves begin to peep out of the Earth, spread your Flower Garden all over with fat sifted Earth, mentioned in *January*, or Wood-Pile Earth, or the Earth that Moles work up in a rich Pasture, and when you see a very great Hill (lately cast up) dig to the bottom to find her Nest; now, you may dig in rotten Horsedung into your Garden; set more Beans and Pease, and Graft.

APRIL. In this Month, chose the Evening of a Rainy Day, to set the Cuttings of Thyme, Hyssop, Marjorum, Savory, Penny Royal, Balm, Mint, &c. For Winter green Hedge, to be Clipt
square

square after Rain, often setting such Herbs grow out of the Flower Garden for use; you may also part the Roots of most things, cutting of their Tops, and most of the Thready Roots, before you set them; the Boughs of Fruit Trees that grow too near each other, may be set at certain distances, with Weights or Cords, to remain so for four Weeks. Young Fruit Trees should be slit in the Bark, from the Head to the Root at three or four sides, to prevent hide bound; Cut of all the dead Twigs out of Bays, Lawrel, Roses, and all other Bushes, Plant Colliflowers, and cut off the strings of all Strawburies, except the Wood and white ones; remove the young Clove Gilliflower Plants, sowed of Seed the last Month, set Rosemary slips (twisting the ends) very close to a Wall, and with Leathers Nail it thereto while its young.

If the Vine have no Leaves before the 20th day of this Month, all the Cold weather is not past.

A curran Tree, having only one Branch from the Root, set in *October*, and with Leathers Nailed to a North Wall, will bear Berries very well, and grow to the height of any Wall. If in this Month and the next you early clip off the young shoots that grow above the Berries, and every time you see the Top shoot about 5 Inches grown above the over-most Nail, give it another Leather and Nail or the Wind snaps it off. Note, That these Trees are full of little Branches of about half a foot long, but nail none of them to the Wall. I have above 20 such Trees growing, some of them near 20 Foot long, to a North Wall.

MAY. Dig Dung into a Bed, to sow Purslain in, if the Ground is not wet nor cold; sow Scarlet and Kidney Beans in light Ground, covering them lightly, because a Bean comes up and turns to two leaves; clip off the young shoot of your
your

Currants and Gooseberries; where any places of your Crop of Carriots miss coming up there make holes like deep Scuttles, which tread almost full of Horse-dung, covering it with Earth (see Hot-Bed in *February*) and sow Cucumber seeds therein, nipping off the superfluous Branches, and Watering when need is: The Garden-Beans being in full Bloom, clip off the tops of stalks, and the tops of other Bushes where they crumple up because verment breeds in them.

Tulip-Leaves being dry, you may take up their Roots, and being dried from the Dirt, put them in a Box and cover them with sand (take them up once in three or four Years if you will) and set them again in *September*, but the Off-sets in a Bed by themselves. If you take not up the Roots cut off their Leaves. Asparagus Buds use in Pottage, as you do green Pease, and is as good till Pease come, the Beds being small like Pease. The sooner you let it run to Seed the Asparagus Bed will be the better: if you cut none one Year it will pay you well the next Year.

JUNE. From your Fruit-Trees cut off all Bruises, Gumes, Stubs of dead Wood, and Cankered places; (See *Pruning*) take up the *Anemomy* Roots, and dry them, and set them again in *February* (See *Inocculating*.) Having gathered all your *Roses*, clip the tops of the Bushes, and the tops of the Monthly *Rose* often in Summer: they are very useful Flowers, and are sweet, yet soon Fade.

To encrease the sweet double Stock-Gilliflower, about this time, cut off a slip about five or six Inches long, that is pretty strong, one that never had a Flower on it, nor like to have one that Summer, then turn up the Bark about an Inch, cutting he sides thereof, so as the Bark may stand like
the

the Spokes of a Cart-Wheel, and cut off the Woody Inch, and set it pretty deep in some shady place, first cutting off the top to the Bud, and the other Leaves, shading and watering it for a time; cut only the longest tops of your Rasp-Hedge even with the other.

That Man might be Industrious (not Idle) God has given Man so much Knowledge, as to know when to gather the Fruits of the Earth for his use, both for Food and Physick, For

'The Observation about gathering Plants,
'from the various Positions
'of the Heavens, or Seasons * *Saith Dr. Pechy*
'of the Moon, are supersti- *in his Compleat*
'tious and vain: But I sup- *Herbal.*
'pose, 'tis best to gather
'them, when they are full of Juice, that is, well
'concocted, and before the Fibres are Woody;
'chuse a clear Day, and do not gather them till
'the Dew is gone off; Flowers are best gathered
'when they are full Blown. Seeds when they
'are Ripe, and begin to dry; Fruits should not
'be gathered till they are quite Ripe; Roots are
'best gathered in the Spring; 'tis best to dry
'Herbs in the Sun, tho' Physicians generally order
'that they should be dried in the Shade.

F U L L. Gather the Seed of Clovegilliflowers, and keep it in the husk till you Sow it in *March*, or *August*, and by the middle of this Month, finish the Layering them; having gathered your Strawberries, cut off all their Leaves after Rain, except the Bed of white and wood Strawberries, which you may thin and weed at the Latter end of *March*, and soon after that make a new Bed, by setting the smallest Roots, pressing the Earth very hard to them, that the Worms force them

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not out; remembering that they will want Water often, likewise Colliflowers, Cucumbers, &c.

AUGUST. Sow the first Ripe Cabbage-feed, also Colworts, Turnips, Marigolds, Box, Poppies, Spinnage and Lettice; Sow the seed of *Auriculus*, or *Bears-Ears*, in a Pot of good Earth, let it stand abroad; the next Summer Plant out the strongest.

If the Earth is well soak'd with Rain, this is rather a better time than *April*, to take up all the Herbs and Flowers, and to dig Horse-dung therein, that's very rotten. Now Layers, Bays, Laurel, Rosemary, &c. As is shewed of Clovegilliflowers, only instead of cutting that place of them that is to lie under the Earth, run a blunt Awl three or four times thro' the place; in *March* following you may remove them (if taken Root) or stay till this Month.

SEPTEMBER. Dig a little Dung into a Bed, and therein set your strongest Cabbage Plants, about two Inches a sunder. Water them very well that Evening and no more, do so with the Plants of Colworts, Marigolds, and Lettice; set the Tulip Roots you took out of the Earth thus, with a narrow Trowel make a hole, then put in a handful of Sand, on which set the Root, and Earth it up; the Sand is to prevent the Root from growing to deep in the Earth, having cut off the stalks of your Clovegilliflowers, Set little short sticks, and tie too them such Branches as may be beaten flat by Snow and Rain.

The treading on Carrots, it's said makes the Worm breed in them, their tops being Yellowish; with a Fork take them up, and the best Turnips rub off the Dirt, and cut off their tops within an Inch of the Head, and lay them in some close Corner in your House on the Ground, covering

vering them with Straw close, or rather Sand to spend in Winter: The Buds of Cabbage stalks are a good raw Sallet.

OCTOBER. See Planting of Fruit-Trees: For the Suckers of Currants and Gooseberries Plant now, and for those that have Roots set now, and they commonly bear Berries the following Summer; let all your Bushes of them grow from single stems (as Apple-Trees) and they will bear large Berries (tho' they grow under Apple Trees) so as you cut out some Boughs near the Head, from those that grow too thick, and withal, to observe all Summer long to cut up the Suckers from them and other Trees, which you may easily do with an old Chisel fastened to an old Spade handle; the great under Boughs you may cut off now with a Hatchet, within a Foot or two from the Body; and next *June* saw them off within an Inch of the Body, smoothing the place with a Knife, and lastly rub dirt on the Cuts.

If you desire a Nursery for the raising of Stocks to Graft on, Sow the Seeds of Crabs and the Stones of other Fruit, now covering the Beds with Horse-Litter until *March*, at two Years end pluck up the strongest, and cut off all their Boughs close to their Bodies, and a little off the tops, and all the strongest Roots close, especially downright Roots; then by a Line and a Setting stick, set them near two Foot asunder, and at two Years end many of them may be ready to Graft and Inoculate on; gather Fruit in a dry Day, the best lay on Shelves in a Closet, where Frost cannot enter in Winter; but if the Apples happen to be Frozen, touch them not until the Frost is gone out of them, in the same Closet fix small Lines from one side to the other, to lay your Bunches

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Bunches of Grapes on, to keep all Winter: Gather not the Grapes untill they are soft, tho' the Frost comes; better to have them Witherd than Unripe; But if they continue green and hard till *November*, make *Vinegar* of them. In this Month cut a bough of the Mulberry-Tree about the thickness of a Childs Arm, and as long, bury it in the Earth, leaving two or three little sprigs out of the Ground.

Sift fat Earth all over your white Strawberry Bed, until the Leaves are almost all covered in Winter, but when you water them in dry-weather first scatter on them the Powder of Sheep, or Cow-dung, if the Earth is poor.

NOVEMBER. If you desire to raise Cabbages, pluck up the best Cabbage by the Root, and Set it again in some Sun-shiny place, so deep that you can see but the Crown of it.

Cut the tops off of your Artichoaks, and make Trenches between the rows, casting the Earth upon the Roots as a Bank, and cover all the Bed with Horse-Litter, also cover the Asparagus Bed with Horse-Litter.

DECEMBER. If you did not Prune your Vine soon after you gathered the Grapes, now nail the strongest to the Wall with Shoemakers Leather, each Branch near one Yard asunder, cutting off all the Young shoots within an Inch of each knot, so will your Pruning Work be little Yearly.

But when you have a long Branch that begins near the Root, you may Nail that to the Wall, and cut of an Old Arm; by this means, in time, you may cause your Vine to look Young again; yet the fewer Branches any Fruit-Tree hath, the larger will the Fruit be; lay Beasts Blood, and Sheeps Dung to the Roots. I have not room to add what I designed of these things done Monthly.

But

But, Reader, I would not have thee be of the mind of *George Fox* (the *Quaker* Apostle) who tells us, that the Priest saith, viz. *The Leaves of a Tree are not the Fruits thereof, and yet without them the Fruit would not prosper.*

George Fox's Answer, 'Art thou a fit Man (saith he) to give a view from the Creation of the World, who errs in Naturals? For pluck off the Leaves of the Vines, and see if the Grapes will not prosper? Art thou a fit Man to give a view of Religion and Blasphemy, and Error from the Creation, who are not able to give a true view of Naturals? [*Gr. Mist.* p. 273.] You may know that *G. Fox* had more skill in Shoe-making than in Gardening. For he was the most Ignorant in Naturals.

O F T H E

Two General Observations.

I. *Your Work in Hot and Dry Weather.*

First, Water no feeds newly fwon, but being come up, you may give them Water in the Evenings.

2. What Herbs you Water, wet not their Leaves, if Well-Water, let it stand half a Day first in the Sun, or stir sheeps Dung in it. *Note,*

3. If you have a Root given you, and you are to carry it far, wrap the Root about with wet Clay, then put it into a wet Linnen Cloth, when you set it, Water the place very well, and therein set it, shading it from the Afternoon Sun.

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4. Cut as few Herbs as you can, except such as you are to dry for Winter.

Lastly, With a *Hough*, cut Weeds a little within the Earth, (in the Carrot-Ground) and they dye; Glass will cast its Seed often in Paths, if not taken up by the Roots in time, and often Water the Roots of Young Fruit-Trees.

II. *Your Work in an Evening, in Summer, after much Rain.*

F*irst*. You may remove Herbs or Flowers, taking some Earth with the Roots.

2. Draw Weeds up by the Roots.

3. Clip Herb-Hedges, and gather Snails. In *October* the very young Snails often lie very thick on the under-side the of boughs of Trees, are easily killd.

4. If Snails, or the like, eat the Stockgill-flowers, tie a Paper, or Rag round the stalk, and rub the Paper over with Tar. Observe the same of Young Fruit-Trees.

5. Rub Moss off of Fruit-Trees with a Hair Cloth, the Bodies of the trees with Dough-gratt.

6. With a *Hough* draw the Earth a little to the Roots of Pease, Beans, Cabbage, &c. that they may seem to grow on the Ridge of a Land, or Hill.

7. Get Twich-Grass clean up by the Roots.

8. The next dry Morning Roll or Beat Gravel, and Grass Paths.

Lastly, If you see a large House-Snail lie flat on the Earth, dig the Earth under her, and spoil her Eggs, like small Pease shining like Pearls.

And to keep Snails, &c. from any Flower, scatter Tobacco-dust, or Barly Chaff, on the ground round the Root.

III. Your Work in November, the Frost come.

1. **C** Over your Cucumber at Nights only.
 2. Lay good store of very rotten Pease-straw about the Roots of Rosemary, and other choice Flowers; some approve of laying Street Dirt pretty thick to the Roots of Rosemary.

3. After very great Frost, crush down the Earth close to the Roots of the Flowers.

Lastly, If you are to Water any Herb in Winter, let it be with Blood-warm Water once a Week, and if the Snow cover any Herbs, remove it not; but when the Snow is wasted, cover the plants with Straw or Mats; for want of so doing Herbs were kill'd Anno 1708, but cut them not up till the middle of April.

IV. Of Planting of Fruit-Trees.

IF you buy any to Plant that has been Grafted three or four Years, take none that has either a Bruise or Cankered Place in any part of the Bark or Boughs.

First, Cut off the downright Root (if any) the Root of Peaches and Nectarines, take the Roots of the Pear-Tree up carefully, because of their Britleness.

Secondly, Cut off all the Roots that are broken, and that are too long, and the ends of all other Roots; then cut the Boughs off, that the Head may not be much bigger than the Root; Remembering that in June following you cut the ends again sloping, close by a Bud.

Thirdly, Make a hole in the Earth like unto a Bushel, and in the middle thereof raise a Hill of good Earth, on which set the Tree, setting the

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same side Eastward (if you can) as it stood before which sometimes you may know by the Ends of the Twigs on the Tops of the Trees, bending Eastwards, because the Winds for almost three parts of four in the Year blows from the Westward, with us in *England*, which commonly is the strongest in *March* and *September*, the Sun in both Months being in the Equinoctial Line, causing many Twigs to stand bent Eastward. The Tree being set on the said little Hill, spread the Roots about it, covering them with good Earth by little and little, drawing out the small Roots at length with your Fingers, that they may grow side-ways, and not cross each other (except good store of Earth between them) then put in more Earth, treading it down to the Roots, leaving a Hollowness about the Tree, not setting the Tree deeper in the Earth than it stood before, which you need not mind to those Grafted on a Quince-stock; lay Hay or Litter by it to water in Summer: *October* being the best Time to Plant Trees in, agreeing with this Old Rhime.

*If you a Thriving Tree would have,
Carry him with his Green Leaf to his Grave.*

But, if the Earth is hot and dry in *October*, as it was in the Year 1707, plant not 'till *November*, or as soon as the Earth is well wet with Rain.

Trees for Walls are set a Foot from the Wall, at 12 Foot Distance, the old Earth carry'd away, and set in fresh Earth.

Note, *There are several Things that devour Fruit, Flowers, &c.*

If the Canker-worms roll up the Leaves of your Trees,

Trees, kill what you can by nipping the Leaves together, and scatter Salt Water on the Wall-Trees, and new Inoculated Buds; but if that will not do, smoak the Trees, in a still Evening, with burning Hemlock, and other stinking Weeds under the Trees.

When you find a Hole, Bruise, or Canker'd Place in any of your Fruit-Trees, pick out the Seeds of the Vermin, that there and in June following, cut away all the dead Bark about the said Holes, till you come to fresh Bark, and rub the place with Soot, Earth, or Cow-dung.

Hares and Rabbits in a Frost sometimes bark Young-Trees, a- point the Bark with Soot, Blood, and Hogs Dung mixt.

Piss-Ants, are driven away, by casting Scalding Water on their Hills, or laying Wood Ashes, or rather Tobacco-Dust round a Tree, or Plant, or you may prevent their going up a choice Young-Tree, by Tying a Piece of Paper round the Body, and then anoint the Paper with Tar.

Snails eat Holes in Peaches, sprinkle Salt Water upon the Fruit, and every Morning gather the Snails, & scatter on the Ground small Barley Chaff.

Note, That the late Pruning of the Apricock and Peach-Trees, is a Means to keep them back, and so not so subject to be blasted by May Frost.

If Great Worms draw in some of your choice Seeds, or small Seedlings, gather them in the Morning, or Evening of a wet Day, and if you pour into their

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Holes the Water wherein green Wall-nut Trees are soaked, or Salt Brine, they will come out of the Earth any Time a Day.

To destroy *Ear-wigs*, *Wood-lice*, and little *Snails*, which often creep into Bee-hives, Fruit, Gilli-

Ear-Wigs, flowers, &c. put Calf Hoofs on the Top of the Sticks you tie

Wood-Lice. your Flowers to, and they will shelter in them, but when you find

a large House-Snail flat on the Ground in Summer Time, take her up; they put their Noses as far as they can into the Earth, and leave Eggs like Pearl.

Rats and *Mice* sometimes spoil Grapes and Bee-Hives, stop the Holes on the House-side, where they come, with Wheat-Dough,

Rats and Mice. mix'd with *Rats-Rane*; if you stop them with Mortar, mix beaten

Glass therein: Some mix Lime and Treacle together, for them to eat, to kill them.

Birds do sometimes spoil the Buds of Wall-Fruit, and the Seeds of several Things new sown: Stick up where they haunt, Wheat-Ears not clean

Birds. Thresh'd, having about a Foot Length of the Straw on each Ear,

stick them where you sow'd the Seed, and anoint the Straw only with Bird-Lime, thus order'd; take Bird-Lime a quarter of a Pound, and half an Ounce of Hogs-Suif, melt them together; or use the clammy Juice of the ripe Berries of *Misseltoe*.

V. *Pruning old Standard Apple-Trees.*

When you have gathered the Fruit, you may cut off those dead Twigs you see and chop off the superfluous under Boughs, within

a Foot of the Body. (See *October.*) For such Boughs as gaul each other breed the Cankers.

VI. *Pruning Wall Fruit-Trees.*

THE chief Boughs being Nailed to the Wall with strong Leathers (but not to bind the Bark so as to gaul it) and in *March*, or a little sooner (if the Spring be Early) cut off all dead Twigs to the quick, and those strong young Twigs that will be Nailed to the Wall without breaking, observing the Directions in *June*.

Note, That every Twig you may Nail to the Wall should be cut off at the end from a Bud sleeping; also cut off the Twigs that grow before and behind the Tree (except Fruit-Buds) late Pruning is the best.

VII. *Of Grafting Fruit-Trees.*

First, Gather Cions, or Grafts, in *January*, for Early Pears, Cherries and Plumbs, from such Boughs as Yearly bear Fruit, next the East or South, or those near the top of the Tree (each Twig about a Foot long) that is fullest of Fruit-Buds; bind them in little bundles (each sort by themselves) and put them half-way into the Earth where the Sun shines not till you use them (*viz.*) about the beginning of *March*, or later.

Note, That a Cion below the first Knot is best sometimes. If you carry Cions far, stick the ends in moist Clay, and wrap them in Straw. And the latter end of *January* cut Cions for Apples, and Winter Peats, or latter Fruit.

VIII. *The manner of Grafting in the Cleft.*

First, Saw off the Head of the Crab-Tree-stock that has stood two Years, where you would have it Grow, and smooth it with a Knife, (be-
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ing cut off about a Foot from the Ground) but lower for Wall-Fruit. For old Trees, it is better to Graft on the several Arms, than on the Body. For standard Cherry-Trees, about four or five Foot from the Root, then cleave the Head a little

Grafting in the Cleft.



besides the Pith, and put therein the end of a long wedge of Wood, or Iron, (made for the purpose) to keep the Cleft open, having cut the graft on both sides from a Bud or Knot, in form of a wedge, in length about an Inch and a half, which place in the Cleft, so as the Bark of both

may exactly joyn on one side of the Stock, leaving on the Cion (when the end is cut off) three or four Buds; if you do not set another Cion in the other side the Cleft, cut off the Cleft sloping close to the Cion.

Lastly, Lay a piece of green Bark on the top of the Cleft, to keep out Dirt, and cover the head of the Stock round like a Ball, with Clay well temper'd with Horse-dung, and a little chopp'd Hay or Wooll, and stick the Feathers of Birds on it, scatter Ashes on it.

Graft Pears on Pear-Suckers; if on the white Thorn, then very near the Root: But on Wall-Pears Graft on a Quince Sucker that stood two Years in your Nursery, which, if you set deeper in

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in the Earth than other Trees, it will take no harm; as Apple-Trees, and most other Trees.

Graft-Cherry-standards on Black-Cherry-stocks or suckers. The Medlar on the Pear-stock. The Apples on Crab-Tree-stocks, &c.

The largest sorts of Trees are Grafted in the Crown, (so called) when you find it not convenient to Graft the Arms, the manner thereof follows,

IX. Of Grafting in the Crown.

HAVING Saw'd off the Head of the Tree, or an Arm, one, two, or three Foot of the Body, and smooth it with a Knife or chizel, then take one of your Apple Cions out of the Earth, (the Wind blowing from the South or West) and cut it on one side, beginning against a Bud or Knot (if you can) almost to the Pith, and cut a little of the Bark on the other side,

Grafting in the Crown.



then put in a small flat Iron Wedge, somewhat bigger than the end of the Cion, between the Wood and Bark of the Stock, and Set the Cion in its Place, Rind to Rind, and Wood to Wood, to the full depth, that it is sharpen'd, as suppose an Inch and a half, reserving three or four Buds above the Stock.

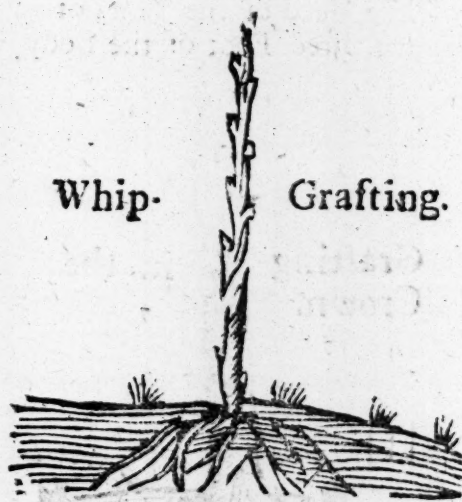
You may place more Grafts in the same Head or Stock

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Stock (according as it is in bigness) so as you rend not the Bark. *Lastly*, Bind it up as is before shew'd of Cleft-Grafting.

X. *Of Whip-Grafting.*

TO be performed in *March*, seeking amongst your little Bundles of Grafts you set in the Earth, to prevent the Buds of them to shoot too far, as are in substance, (at the great ends) to part



of the Stock, where it is to be plac'd somewhat bigger than a large Swans Quill.

Then chuse a smooth place in the Stock, and cut it sloping about an Inch and an half, or two Inches long, and cut the Graft with the same slop (cut (as if you were to tie

together the joint of a Whip or Angle) somewhat like the Figure of this Tree.

Make them join together (by several Cuttings with a sharp Knife) that Bark may answer Bark exactly; then bind it up close with speed, with dry Flags, Bale, or thin Willow-bark, and Clay it round, as is before shew'd of Cleft-Grafting, rememb'ring to cut off the tops of all Cions at a Bud, sloping the length of the Graft the same with others.

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And in *June* following unbind them, and tie them slightly for a time; some Gardiners Graft the Cions the same Day they cut them from the Tree, but it's not so well.

From the Root of one young Crab-Tree, ten or more Roots, fit to Graft; and when you have Whip-Grafted thirty or forty, set them, the Earth just covering the binding. Thus you may soon raise a Nursery.

XI. Of Inoculating.

THE Peach, Apricock, or Nectarine, may be Inoculated on a young Plant, raised from their Stones, but rather from the Suckers, or other white or black large Plumb. Some Inoculate the Peach and Nectarine on a common young Apricock-Tree, that was Inoculated near the Ground, on an ordinary Plumb-sucker.

Chuse a fair Day, between the middle of *June* and the middle of *July*, go to a Stock that is about as thick as a Mans Finger, then about four Inches above the Root (next the South or West) a little below a Bud (if you can cut an overthwart cut about an Inch long, and from the middle of that cut in the Bark,

**Inocula-
ting.**



cut a downright cut about an Inch and a half long, that it may appear like to this great Letter T, as may be seen in the Body of the Figure of the Tree.

Take heed that you cut not into the Wood of the Stock, because it sometimes causes Gum to arise to spoil the Bud, when fix'd therein.

This done, from the branch of an Apricock-Tree, set in the Earth as other Cions, one of the same Years growth (if you can, or the last Years growth) chuse a Bud that is not too young and tender, whether it hath a Leaf by it or no, (is not much matter.

Then about a quarter of an Inch almost above the Bud, cut an overthwart cut quite round the Bark, and then cut the Bark on each side the Bud, or Sprig, downright, to end in a Peak, somewhat like a Boy's Taper Top, as the Figure before with the Leaf, which should be even at the Top.

Then with a Knife that hath a smooth Back, nimble drive off the Bark with the bud on it, (and Leaf, if any) but if you see a little Hole on the inside of the Bark next the Bud, then hath the bud left behind it the little Root (so called) cast it away, and prepare another bud that hath a Root: Some People slip it, or cut it off with a slit Goose-Quill.

Now having the bark with the bud ready, place the bark thereof within the Cut of the Stock, so that the Edge of the bark that is above the bud join exactly to the upper Edge of the Bark, first cut in the stock.

Then close the Bark of the Stock over the Bark of the Bud, and bind it close with bafe or dry Flags, that you see nothing thereof but the bud.

Note, That if the Bud has a Leaf, and it falls off at about 2 Weeks end, it is a sign the bud takes.

About three Weeks after this unbind it, and tie it a little slacker for a Time. You

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You may place two or three Buds in the same Stock, if you will, preserving only one at last; the Spring following cut the Head of the Stock about half a Foot above the Bud, only leaving a small Branch or two to be cut off, as soon as you see the Bud grown out of danger, and often cutting off all other Buds and Suckers that may hinder the growth of the true Bud; and in *June* cut the Stump of the Stock sloping, ending at the Bud very smooth, and rub it with Dirt, and in two Years the Wound will be grown over with Bark if the Tree thrives well.

Thus you may Bud Roses, Filberts, Gooseberries, Walnuts, Currants, &c.

XII. *To Layer Clovegilliflowers.*

THE best time to Layer them is about the middle of *June*, the sooner the better if the Layers be strong and well grown; if you stay till the latter end of *July* they will not be so fit to remove till the latter end of *August*, which time is the only time for them to Root well before Winter. Those you Layer in *September*, remove them not till *March* following. The way is thus,

Chuse such Slips or Layers as are the strongest, three or four or more of a Root (according as you have need of an Increase) with a Penknife cut off each Leaf about the middle, which is called Pruning them; and near, or at a Joynt, about four Inches below the top of the Layer, cut the stalk upwards sloping, into the Pith having first made a wide hole in the Earth with a narrow Trowel, as far off the Root as the slip will reach, and bind it down therein, with a small hooked stick (about a Fingers length) to keep it from rising, then turn up the Head of the Layer, that the slip may open

open (or bind it down, when open, over the slit) in which Posture Earth it up with Earth that Moulds works up in rich Pasture, or other Earth, pressing the Earth pretty hard about the Layer; all that your Layer in a Day Water at Night.

Lastly, Prune all the other Layers, or Slips, in wet Weather.

Those you Layer in *June* and *July*, cut them up with some Earth about each Root at the latter end of *August*, and set them about a Foot a sunder in Beds; but if you set any in Pots, let them have holes in the bottom, if they are not crack'd, Trimming them a little.

Or thus, about the latter end of *August* take up all your Layers, then Trim all the old Roots, and pluck them up, and set them pretty deep, about half a Foot asunder in some by-place, (or give them away) then order a Bed of Flowers (the Ground being wet.) Thus round the edge of your Bed set Tulip Roots pretty thick, near half a foot within set Auriculus, or Bears-Ear, and in the middle set your Layers, near a Foot asunder, and if you do this Yearly, your Gilliflowers will be the larger; so may you see Flowers in your Garden, all the Spring and Summer, and sometimes all Winter.

Note, That when you see any of your Gilliflowers in *March*, or *April*, that lie flat on the Ground, by reason of the Winter Snow, Layyer the whole Branch to set them upright, so will they flourish much, nor will it hinder your laying the single Layers at the right time aforesaid.

Some Gardeners encrease their Gilliflowers only by Slips, setting them in the Spring, (as also Rosemary Slips then) shading them from the Sun, till Rooted; the Flowers being gathered, cut off the Stalks, and Trim the Layers.

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Note, That if the Earth be Poor in your Garden, when you set a Layer of Gilliflowers, make a Hole like a half Peck, and cast away that lean Earth, and fill the Hole with good Earth, in which set the Layer.

A Malago-Wine.

PUT four Pound of Malago-Raisons bruised, or chopt in pieces, into a Vessel that hath a Tap and Tap-Hole, and pour to them a Gallon of Scalding hot Water, cover it close with Woollen Cloths; at a Fortnight's End draw the clearest into Bottles, putting a little white Sugar into each Bottle. This for fainting Stomachs.

To season a New Barrel. Fill it full of Water, to stand so three or four Days, then empty it and put in more Water.

To sweeten a Musty Barrel. Boil Pepper in Water, and put it in scalding hot and so stand for three Days.

To perfume a Barrel, before you Tun; Dip a large Linnen Rag into melted Brimstone, and then roll it in beaten Cariander-Seed, and by a Wire let it hang in the middle of the Barrel, (being set on Fire) stop the Bung-Hole a little, and when the Flame is out, put in your Drink.

To season Bottles and Corks. Put them into a Kettle of cold Water and boil them; but take not the Bottle out 'till the Water is cool.

Of Brewing of Ale, or Beer.

AS soon as your Water has boil'd a little put it into a Tub, and when the Fiery Heat is over, put so much to the Malt as will just wet the
the

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the Malt, stirring it well, and at half an Hours End, put as much Water to it as you design for the first Running, which let stand about an Hour, then draw it off, and put into the Wort a Sprig or two of Wormwood, and Bay-leaves, and the Drink will keep as well as if you put Hops in, so as you cool your Wort in several Things, and not put the Wort together too hot, no hotter than Milk just from the Cow, put Yeast into a little Vessel to Wort, of the first Running to work, adding more Wort according to the working, untill you have all your Wort into one Tub, cover it with Cloths to stand all Night; and Tun it next Morning.

Beer that begins to sour or decay: Open the Bung-hole, and put in a good Handful of Egg-shells crush'd close together, and they will in 24 Hours Time, revive the Beer.

The Poor that has no Beer, may boil Water with Treacle, and work it with Yeast; or stir a little Treacle into every Cup of Water, you drink it, which is both pleasant and wholesome; and taken often upon an empty Stomach, cures Coughs and Shortness of Breath.

Which last, is to be preferred to Drink before all Strong-Drink (to preserve Health) for the Excess in Drinking Strong-Drink has shorten'd the Days of many.

I say, the Drinking of Strong-Drink to Excess, is the Nurse of Impiety; the Original of most Diseases, and Vices; the Seed Plot of Diseases; the Subversion of the *Senses*; the Canker of the Understanding; the Corruption of Manners; the Shame of Life; the Harbinger of Hell; the Grave of Honour; the Pest of the Body, a Rape upon the Soul; the Plague of Cities; the Ruin of Kingdoms, &c.

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*Dost thou not see how filthy Drunkenness
Does reign in Cities, and in Villages;
Altho' to such, God doth denounce a Curse,
They mind it not, but still grow worse and worse;
Will such God's Patience, without End abuse,
Slight true Repentance, and God's Laws abuse.*

England has Laws plenty for the Punishing of Whores, Whoremongers, Drunkards, Cursers, and prophane Swearers, which Laws Justices of the Peace, Constables, Church-Wardens, &c. are sworn to put in Execution, but, alas! how few of them keep their Oath, when they know of such Vices; then, are not such Officers guilty of Perjury?

All Christians are bound in Conscience to stand up against the Workers of Iniquity. Psal. 94. 16.

If He, or She, finds one Drunken, He, or She, the next Day, ought to tell the Person of the Danger his Soul is in, 1 Cor. 6. 9.

If no Sign of Reformation appears, then within half a Year after, to inform the Magistrates thereof.

And if the Offender be a Labourer, or Common-Soldier, to pay only for the Poor of the Parish Five Shillings, if he hath Goods to distrain or sit in the Stocks six Hours. The second Offence to be bound in 10*l.* with two Sureties to offend no more, or go to Prison for Life.

The prophane Swearer, one Shilling for each Oath, or sit in the Stocks one Hour, to be inform'd against, within 10 Days, but if he is above a Labourer, to pay two Shillings the Oath.

For no Person ought to swear in common Conversation, Matth. 5. 34. James 5. 12. But when called before a Magistrate, he may, as a Witness, for the ending of Strife, Heb. 6. 16.

Lastly,

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Lastly, some Protestants *Beyond-Sea*, put *Drun-kards* into a private Room, to live of *Bread* and *Water* only, until they repent. This is a better Way to bring them to their Senses, but than the *Stocks*. [*See a Book entitl'd, A Charitable Visit to Prisoners.*]

To make Jelly of Currants to cool the Sto-mach and Throat.

THE Berries being mellow, put them with their stalks, by handfuls, into a Cloth, and strain out the Juice, boil the Juice with its weight in Sugar to a right Thickness, skim it oten.

To make Gooseberry Wine that will keep many Years.

THE Berries being very mellow, put them by Parcels into a Tub of Water, and cast off most of the Leaves, then put the Berries into a Cive to draw out most of the Water, and stamp them in a Trough, (as Apples for Cyder) then put them into a Tub that hath a Tap and Tap-Hole, and put about as much fair Water to the stampings as the stampings are for measure, stir them well together, and cast a Cloth over them, and at seven or eight Days End (if it will run clear) draw the Liquor into a fit Barrel, and to every Gallon of it put three Pound of ordinary Sugar, (having first dissolved the Sugar in some of the Liquor) fill the Barrel, and stop it close, and about *Michaelmas*, or five Weeks after, you may draw it into Bottles. Thus you may make Wine of other

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other *Berries* or Fruit. *Note*, That if you would have the Wine Red, stamp *Currant-Berries* on their stalks with the Gooseberries.

Note also, That when your best Wine is run off, you may put more Water to the stampings, to stand but two or three Days (if the Weather be hot) and run it off, and put some Sugar to it in a Steen Pot, to stand a Week or two, and bottle it up. This you should not be long in Drinking, you may again put Water to the Stamping, as suppose two or three Quarts to stand 24 Hours, to which put some Sugar, and set it in the Sun to make Vinegar.

Lastly, The Stampings you may Sow where you desire Gooseberries to grow; or if you dry them, to sift out the seeds, you may send them to *America*. By this Way you may make Wine of *Elder-berries*.

To make good Cyder.

STAMP ripe Apples, and fill a *Barrel* with their Juice, to which put six bruised *Pear-mains*, stop it not very close, at six Weeks End draw the clear into a Tub that is clean wash'd and dried, and put to it a *Beer* Glass-full of Whitewine, wherein an Ounce of Isinglass is dissolved, and beaten with the White of an Egg, and to every 24 Gallons put eight Pound of brown Sugar well dissolved in some of the Cyder. *Lastly*, Fill up the *Barrel*, and stop it close, it will be fit to drink at *Christmas* following.

Poor People may make a good Drink with Apples, by bruising some in a Wooden Mortar, and put them into a Vessel, and put Water to them, and in a few Days may drink of it, and it's good to bottle up some with a little Sugar.

To

To make Marmalade of Quinces.

HAVING par'd, quarter'd, and cor'd them, put them into a Pot, and bake them with Town Bread, then bruise them well, and boil them, with its Weight in Sugar, to a just Thickness: Good against *Fluxes*, &c.

To make Mead at any Time of the Year.

TAKE Water 10 Quarts, Honey one Quart, Sugar one pound, Cloves 30, a Race or two of Ginger bruised, and two or three sprigs of Rosemary; when the Water is near boiling, put into it the Honey, and Sugar, and Spices, let it boil about half a quarter of an Hour, [skimming it often] take it off the Fire, and squeeze into it four Lemmons, and break their Rinds, and put them in also; when it's almost cold, cover it in the Vessel, or Steen-pot, with Toasts of Wheat-en-bread, first cover the Toasts with *Barm*, or or Yeast, and lay them on the Liquor, and when it has wrought (like New-Ale) four or five days, and will run clear, put it into *Bottles*, and stop them close, it will keep long in a cool place. 'Tis a pleasant drink in *Summer*.

Physick. for the Poor.

A GUE, Take a Vomit, if not cur'd, drink some *Allum-poffet-drink*, keep the Feet dry, and warm.

Burns, or Scalds. Juice of an Onion, or House-leek.

Round in the Body, Put Mallows, and Herb Mercury in *Breath*. *Bleeding*

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Bleeding at the Nose. Chew Periwinkle in your Mouth.

Bruises Inward. Drink Sack with Marigold Flowers, and sweat in Bed, and bleed in the Arm.

Bruises on the Face. Beat fresh Worm-wood and Hyfop, and apply it to lye on all Night for several Nights.

Biting of a Mad Dog. Take Rue and Red-Sage, of each two Handfuls; eight Heads of Garlick, Shavings of Pewter half a Pound, *Venice Treacle* four Ounces, *Stout Ale* or Beer three Quarts; put all these into a narrow mouth'd *Pitcher*, and stop it close with a large Cork, and over that, lay on Golt-Clay, and tie it down with a large piece of Leather, over all the Mouth of the Pitcher; then put it into a Kettle of cold Water, and set it to boil eight or nine Hours, and as the Water waits in the Kettle, fill it up with boiling Water out of another Kettle: Do not wash the Herbs, but let them be pick'd, and clean wip'd: Take fasting three Spoonfuls, three Mornings together, before the next Full of the Moon, or next Change, and three Mornings after, and stir pritty much after every Time you take of it.

This Medicine (thro' the Blessing of God) never fail'd of the desired Effect, either in Man or Beast.

Coughs. Mix Honey, Brimstone and Butter together, take some every Morning, good also for Shortness of Breath.

Consumption. Use that of Coughs, and every Morning walk into a Close, and cut up a Turb, and smell on it, and take the Tea made with Flax-seed.

Cramp. Stretch out your Legs, as far as you can.

Corns. Wet them, and scratch them out.

Chilblains. The Skin being off, let a Plaister of *Rugundy-Pitch* lie on 'till it is well.

K

Chollick.

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Chollick. Boil Bay-Leaves in *Ale*, drink it often.
Digestion help'd. Decoction of lesser Centory,
 in *Ale*.

Deafness by Stoppage of Wax. Syringe the Ear
 with Water and Beer waim, if that cures not let
 a Drop or two of the Balsam of *Chili*, be dropt in,
 once a Week, Weekly.

Dropfie. Chew Tobacco Leaf in your Mouth,
 often, which is far above all the Doctor's Medi-
 cines, where Humours abound.

Eyes dimm. Wet them often with your own
 Urine.

Flux or Looseness. Boil Milk and Water, thicken
 it with fine Wheat Flower, put to it at last
 some Cinamon, and beaten Acorns and their Cups,
 eat it with white Bread.

Fainting. Shred Mints, eat it with *Sugar*, or a
 few Drops of the Spirit of *Turpentine*, dropt into
Sugar.

Feaver, or Ague. Take Things to sweat in Bed
 in Mornings.

Gripping. Swallow two Cloves of Garlick, or
 Brandy, burnt with Nutmeg, and the Yolk of an
 Egg and *Sugar*.

Giddiness. For divers Mornings swallow an
 Egg, with about a spoonful of broken Pepper.

Green-Sickness. Take a quarter of an Ounce of
 the salt of *Steel*, [price three-pence] being in Pow-
 der mix it with *Sugar* to take for 12 Mornings,
 and stir after it.

Head-ach. Drink Sage-Tea often, and apply it
 to the Fore-head, *Cammomile* and *Peny-royal*, boil-
 ed to Tenderness.

Heart-burn. Drink skim-Milk, with a spoonful
 of Chalk.

Faundice. Drink the Juice of *Calendine*, in
 Beer often.

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Kings-Evil. Take white Nettle Roots and Leaves, three handfals, Smallage a handful, Lycorice an Ounce and half, boil them in three Quarts of fair Water, 'till half is wasted, strain it, then add Honey of Roses one Ounce; shake it when you use it: Take five spoonfals three times a Day, and apply only Diachylon cum Gumme to the Sore (if any) and eat neither Fish nor Flesh 'till you are well.

Lice. Mix the fine Powder of the seed call'd *Stavesacre* with Butter, or Water, wet the Head, and Cloaths with it.

Oil of Charity. Take Red-sage, Rosemary Tops, Cammamile, Lavender, and Wormwood, of each a handful, shred them together, and put them into a Pint of good sallad Oil, and let it stand in the sun a Month (in a well glazed Pot or Glass) stirring it once a day, then strain it, and then put into the Oil the same Quantity of the same fresh Herbs, adding thereto a handful of shred Velorian called *Charity*, which grows in Gardens, and has an upright stalk, and let it stand in the Sun four or five Days more, then boil it a little, and strain it, and set the Oil in the Sun two or three Days more to settle, then clear it from the settlings, and boil it again very gently about a quarter of an Hour or more, but take Heed you boil it not so, as to lose the fine green Golden Colour: This Oil is to be made in May.

For inward Bruises. Give nine Drops in posset-Drink to a Man, and seven for a Woman, and sweat in Bed.

In outward Bruises. Anoint the Place with it often: It also cures Green Wounds, Swellings, Pains, Sores, &c. both in Man and Beast.

Pain-fudden. Apply a Piece of a hot Tile, but if it be the stitch in the side, like a *Plurisie*, soak

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Stone-Horse Dung in Ale all Night, strain it in the Morning, and drink it, and sweat in Bed.

In the Plague-Time. Take three Pints of *Muscadine*, or *Malmsey*, boil in it *Sage* and *Rue*, of each a handful, 'till one Pint is wasted, Strain it and set it over the Fire again, and put to it a Pennyworth of long-Pepper, Ginger half an Ounce; Nutmegs a quarter of an Ounce in Powder, let them boil a little, and then put to it four pennyworth of *Mithridate*, two pennyworth of *Treacle*, a Quarter of a Pint of *Aqua Vita*; take of this three Spoonfuls in the Morning, and as much at Night, if the Party be already Diseased: If not, once in the Morning fasting is sufficient.

In all the plague Time, 'tis said, neither Man, Woman, nor Child, that took this Medicine (if the Heart was not mortified and wounded with this Distemper) dyed. It's good also for the sweating Sicknefs, *Small-pox*, *Surfeit*, &c.

Piles, or Chollick. Eat Bread and Butter often, take no strong purge, nor Aloes, and let not the body be bound.

Quinsy, Boil the Bows, or rather the Leaves of the *black Currant Bush* in Milk, apply the leaves to the Throat, and drink the Milk with pears.

Running sores. Take every Day three or four Spoonfuls of the Juices of these Herbs, viz. *Bugle*, *Sanacle*, *Selfheal*, *Yarrow*, *Dayfie Leaves*, three Sorts of *Plantain*, *Red-briar Leaves*; you may beat them, and soak them in Water. This is call'd a *Wound-Drink*.

Rheumatism. See *Dropsie*, use that.

Scabs on the Face. Dissolve a little *Roman Vitriol* in Water, wet with it often, but to repell Humours, spread Oyntment *Nutritum*, on Paper, and apply it.

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Sprains. Apply *Comfrey Roots* beaten with the *White of an Egg*, or *Burgundy-Pitch*.

Scabby-Head. Boil the green *Leaves of Fox-Gloves* in fresh butter, to an Oyntment.

Scurvy, Surfeit, &c. Make *Mustard* of the Seed with *Milk*, a little at a Time, eat it, and put it in your Drink often.

Spleen. Let the small bows of *Tamaris* soak in *White-wine*; drink of it very often.

Sudden Swelling. Boil *Cammomile, Mallows,* and *Smallage*, in *Water*, apply the Herbs hot twice a day: Or *Nutritum*.

Spitting of blood. Boil *Comfrey Roots*, and *Plantain* in *Beer*, sweeten it with *Honey*, or use the *Oil of Charity*.

Stone. Sup often Syrup of *Cammomile*.

Sciatica. Bath the place with hot *Brandy*, or the *Oil of Charity*, and lay Flannel thereon.

Small-Pox. At the Beginning, be not let Blood, but take *Brimstone, Treacle*, and *Marygold-Flowers* mix'd, and sweat in Bed.

Teeth-ach, and to keep them sound. Rub the Gums with *Water* and *Salt* until the Pain is gone. And that they may Rot no more, wash them well with *Water* after every Time you eat, sometimes rubbing the Gums with *Allum*.

Vomiting to stay. Hold a Toast, or a Nutmeg slit to your Nose.

Urine hot and sharp. Drink skim Milk.

Urine too free. Use a Milk Diet, eat no Fish nor Flesh 'till well.

Urine to provoke. Drink skim Milk every Morning.

Worms. Take three Fingers of *Bearfoot*, bruise and soak it in Milk all Night, let the Child drink the Milk in the Morning.

Thus in short, for Want of Room.

*But if Diseases thou hast none,
Let the Physician then alone;
For he thereby may purge thy Purse,
And make thy Body ten times worse.*

A Bath for a swell'd sore Leg. Dip a Flannel in hot Soap Suds, and bath the Leg with it often, and wrap the Flannel round it, having first anointed with Oyntment of *March-Mallows*. But a safe bath for *Pains, Strains, broken Bones*, apply white bread Crumbs boil'd to a *Poultice* in spring Water, moysten it with fresh butter, or Hogs sewit.

Of the Art of Angling: The Contemplative Man's Recreation.

HAVING writ largely of this Art in the last Edition, and for want of room here, I shall only say, Let your Angle be light, of about three Yards long, your small silk Line of the same length, a Float of Goose-quill, your Hook to inclose a silver-penny, your bait small red Worms, in a box with Fennel; Angle close to the River-side, where the Water is a Yard and a half, or more deep; if you find that there are Fish, and have catch'd one, throw in a good Handful of Malt-Grains, do so after every Fish you catch: *When* you have been there an Hour, and they cease to bite, try the depth of another place, always remember that your Hook be within two or three Inches of the bottom of the water; when you have hook'd a great Fish, keep your Rod bent, lift him not out of the water untill he

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he is tyr'd, and if you cannot take him out with your Hand, take him with a Landing Net, or a Landing hook. See *If.* 19. 8. *Ezek.* 47. 9.

*O Brooks! O Fields! Only in you
I find what Constant is, and True.
The Works of our G O D to admire,
And blow into a Flame, the Fire
Of Love Divine; this, this is Joy
Can never fail, or ever cloy
Wit or Knowledge, Hearts combin'd,
Never thus could fill the Mind.
Active Ambition yet would say,
Life thus were Idly Dream'd away :
Your Censures then we shall allow,
Which merit only pity now.
Where is the Man that's Happy known,
But only he that is alone ;
Till Man his Paradise regain'd;
This Paradox may be maintain'd ;
Happy that Soul that is content alone,
And needs no Entertainment but its own.
Labour to have a Conscience pure,
When all things fail that will endure.
For, a good Conscience frees a Soul from Melancholy : A Conscience rectify'd by God's Law,
is a continual Feast, *Prov.* 15. 15.*

Medicines for Horses.

B *Rufes inward.* Swallow Stone-Pitch in Ale.
Botts or worms. Shread a handful or two of the Leaves of Bearsfoot, and give it in Ale.

Brickle Hoofs. Anoint them often with Tar melted with Dogs-Grease, and stuff the Feet with Tow dip'd in the same.

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Coughs. Take Butter and Oyl of Bays, of each one Ounce, melt them together, and put them into his Nostril, with a Horn, and rub Butter mix'd with Honey on his Tongue often.

Glanders. Pour into his Nostrils a Pint of Verjuice made a little thick with Mustard, adding some Allum, and give him in a Horn a Quart of new Milk, wherein you have boil'd *Elecompne* and *Liquorish*, being well boil'd, strain it, and add a quarter of a Pound of Treacle, and a piece of Butter not too Salt; this is also good for *Shortness of Breath, Bloody-Flux, &c.*

Bound in the Body. Boil one handful of the Herb *Mercury*, or *Grunsel*, in a Quart of Water, till half is wasted, strain it, and to the Liquor put half a pint of new Milk, having shread into it beaten Anniseeds, Sugar-Candy, and the Yolks of six Eggs.

Fashions. Take old stale Salt and Hemlock and boil them, bath the Sore with it hot, and apply the Hemlock, but give him the Liquor in a Horn.

Eyes sore. In a Pint of Snow-water, or white Rose-water, dissolve one Ounce of white *Copperas*, wet his Eyes therewith three or four times a Day. But if a *Pearl* or *Web* be therein, and if it does not perfect the Cure, mix fresh Butter with the fine Powder of Ginger and Thunderbolt-stone, and put a little Pill of it into his Eye twice a Day, and soon after wash his Eye with Mans Urine.

Black Bruises about the Eye. Beat Hyssop and Wormwood, and apply it over the Eye.

Farcy. Take Butter, Bur-Roots, or Leaves, and Rue, of each a like quantity of the Juices, a quarter so much of the Juice of Hemlock, a pill of *Aqua Vitæ*, Pepper two Spoonfuls, mix them, and

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and dip Flax in the Liquor, and stop his Ears and Sores therewith twice a Day.

Fistula, or Pole-Evil. Take *Euphorbium* and *Mastick*, of each a quarter of a Pound, melt them together with an Ounce of *French Soap*, and with Tow make Tents for the Sore, till well : Or boil one Ounce of *Verdigrease* in a Pint of Honey half an Hour, then add the Juice of *Bearsfoot* a quarter of a Pint, dip Tents in it, and put them deep enough into the Sores, to draw out the Poisonous Humours, always remembring that where Humours offend, give your Horse a Purge.

A Purge. Take the Courser sort of *Aloes*, and *London Treacle*, of each one Ounce, *Jalop* a quarter of an Ounce, beat them together in a Mortar, and make four Balls of it, give him one of them for four Mornings together, and a Pint of warm Mild Ale after it, and ride him gently, and two Hours after give him a Mash, Cloath him, and give him no cold Water.

Feet-Lock swell'd with Grease. Take a good handful of stinging Nettles with their Roots clean washed, then boil them untill they are tender in old Urine or stale, and cast in a handful of Salt, and bath the Feet with it hot, and lastly apply the Nettles, and bind them on at Evening; do so two or three Nights. But if this hath been too long neglected, and it be turned to *Wind-Galls*, prick them with a Penknife to let out the Watry Humours and use the above, and if there be Chops, or Cracks in the Heels, anoint them with *Melalot* Plaister melted hot.

Scratches. Take Honey, *Verdigrease*, *Brimstone*, *Copperas*, black Soap, new Lime, and the fine Powder of *Elecompane* Roots, of each a quarter of a Pound, of Boars Grease 12 Ounces, melt them, and mix them well over the Fire, then clip

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away the Hair, and cut off the hard Knots (if any) and with a Linnen Cloth dip'd in Urine, rub the Sores on his Leg untill they are raw, and then anoint it twice a Day, keep his Feet dry till he is well, and Purge him.

Sinue Sprain. Take a Quart of the Lees of strong Ale, three Handfuls of Sheeps Dung, half a handful of Sheeps Suit, two handfuls of fine chopt Hay, and some Wheat-bran, boil these to a Poultice, adding Vinegar, and apply it hot twice a Day: Some use *Linseed Oyl* and *Aqua Vita*, and turn him to Grass.

Sprain in the Back. Flea a Young Sucking Puppy, being drest, fill his belly with black Snails and Cammomile, Roast and baste it with Oyl of Spike wherein *Saffron* has been steep'd all Night, with the Dripping anoint his back twice a Day, holding then a hot Iron Bar near it, to dry in the Ointment. This is good also for any *Joynt Pain*, *Shrinking*, or *Numbness of the Sinews*. Some use only *Populeum* Ointment mix'd with *Linseed Oyl* and *Aqua Vita*, others use Hogs Grease, black Soap, *Bolearmonack*, and Neats-Foot Oil, of each a like quantity, boiled together, good for *Shoulder Sprains* and *Swellings*.

Gripping. Make him swallow the Intreals of a new killed Chicken, and after it a Pint of new Milk sweetned with Sugar.

Looseness. Give him a Pint of *March Beer*, with the gross Powder of Acorns, and their Cups, and Cinamon.

Stuifeit. If his Dung be hard, give him a Quart of new Ale, with one Ounce of *Diascordium*.

Fainting with Travel. Keep in a Box a Powder made of *Liquorish*, *Sugarcandy* and *Elecompane-Roots*, give him one Ounce thereof as soon as he comes

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comes into the Inn, before he eats any Provinder, and if he refuse Hay, give him Ale warm wherein a bunch of the Herb *Centory* is boiled, and walk him in the Air next Morning, or ride him gentle after he has taken the Decoction of *Centory*, to get him a Stomach.

Strangullion, or Urine stop'd. Take twelve Parsley Roots pithed, and a good handful of Dog-Grass Roots, some Parsley Seed bruised, boil these in four Quarts of Water, till near half is wasted, strain and give him a Pint of the Liquor fasting, and walk him.

Hide-bound. Bleed him in both the Neck-Veins, then give him new Milk sweetned with Honey for three Mornings, and then turn him to Grass.

Yellows. Bleed him in the Nose, and the Neck-Vein; then give him the Juice of Calendine in warm Ale; or Turmerick and Anniseeds, of each two Ounces in Powder, Brimstone a Spoonful, Vinegar a Pint, Aqua Vitæ a Gill, give it in the Morning, and four Hours after give him Hay that's sprinkled with water.

Gaul'd Back. Bath with Butter and Vinegar.

Hot Canker; or Swelling of the Tongue. Dress his Tongue with Allum mixt with Honey; and if there be Blisters, let them out with a Penknife.

Imposthume; or Bile to break. Make a Poul-tice with white Lilly Roots, Mallows, and Fennegrick-seeds bruised and boiled in water, strain it a little, then add Hogs-Grease, and apply it twice a Day, and if it breaks, lay on Wheat-flower mixt with Honey; but if it is not to break, boil Cammomile, Smallage and Mallows, in water and Milk, adding all the Hogs-Grease, and apply it hot twice a Day.

Interferring. Anoint with Turpentine, Honey and burnt Allum mixt.

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Interferring. Anoint with Turpentine, Honey and burnt Allum mixt.

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If the Foot be wrankled by a Nail, or Gravel'd, Dip Tow in hot Turpentine, and stuff the Sores therewith

Medicines for Cows.

Note, That the Medicines for Men and Horses may serve for Cows, Sheep, &c. in not to Dear.

Cows Udder Stung, or Rankled. First, Bath it with hot Runnet, then with boiling Butter three times a Day, then thread Ground-Ivy, and mingle it with Yest, Wheat-Flower and Cream, and bind it on.

Chops in the Teats. Anoint them with Bacon Grease, or Oyl of Turpentine, or Oyl of St. John's-Wort; but if the Chops be deep, melt some of the Plaister of Melalot, and anoint with it.

Scouring, or Looseness. Use the above for Horses.

Beasts that Piss Blood. Burn a piece of raw Lean Beef to a Coal, being in Powder, give it in Ale or Beer once in five Hours, for some other Diempers use those above for Horses.

Medicines for Hogs.

Sick Swine. Chop wild Bryany-Roots, or Leaves, give them in Milk or other Meat.

Meas'd Hogs. Bruise Apples, and scatter Brimstone among them, and let them eat them first in a Morning, and fast two Hours after.

Giddy Swine. Mingle in the juice of Hemlock Aqua Vita and Pepper, and put it into their Nostrils and wrap about their Necks the Herb Bittersweet.
Lice

Lice in Hogs. Rub them with the bruised Seeds of Hounds-Tongue mix'd with Bacon Grease, or the Juices of *Bearsfoot*, or *Wallnut* Leaves.

Hogs Ears Lugg'd. Anoint them with Tar or *Linseed Oyl*, then scatter Ashes thereon.

A Brief Description of the Honey Bee.

THE Honey-Bee has two Horns growing out of her forehead, which she can put forth at length, or draw in close to her head, which serves for the fence of feeling. *Bees Horns,*

Bees Eyes are her two Cheeks, which shine like a *Lanthorn* at the door; she wipeth her Glazen Eyes with her Forefeet before she goes abroad; and if she comes home laden a little before Night and miss the door at first, she may go nigh to lye abroad all Night.

Her Fangs are somewhat like a Pair of Pincers, that open sideways against her Tongue, by which she gathers her provision; her Tongue is of that length, that she can double it under her Throat, with which she can reach deep into Flowers: There are four other Parts belonging to her Tongue, which serve as a Case for it. *Her Fangs.*

Her Wings are four, which carry her, until they are worn out. For the Bees of the former year dye about the latter part of Summer this year, falling dead before the Hives laden; So that a Bee is but a years Bird, with some advantage; which is a long life in comparison of the Silk-worm, which lives but four Months, or the Wasp which lives but five, or the Drone which lives but six Months, as writeth that great Bee-master *Charles Butler.* *Her Wings.*

She

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She has six Feet, she standeth fast on four, and with the other two conveys her gathering of her Fangs, both Bee-bread and Wax. The Bee-bread she lays in dry Cells, for the young Bees to feed on and eat of it themselves, (to save the Honey) being long keep it corrupteth.

Honey they gather with their Tongues, whence they let it down into their Bottles, like a Bladder; each of them will hold a drop, which they empty into their Cells, and when full, they close it up with Wax.

The Drone Bees have no Sting, they live on the labours of others, and are all kill'd *Drone Bees.* or die before *September* yearly, but most commonly soon after the Bees have done swarming; leaving seed for another year, somewhat like that which Butterflies leave on Cabbage-leaves, as big as Pins-heads, and in *February* some of the seed begins to turn into Worms or Grubs, the outside of the Grub dies, and the Bee is within it. If you kill the Drones before *Midsummer* the stock will not swarm, nor will the young Bees come to perfection (for want of the heat of the Drones) to eat the Bee-bread, by which means the Bee-bread becomes stinking, and breeds filth, and causes the stock to die.

Many Drones going with a Swarm is a good sign. In *July* the Bees kill their Drones, having done breeding, but if they neglect it till the latter end of *August*, it is a sign the stock is poor.

The Queen Bee (so called) is longer than a Drone Bee, and longer winged, but *Queen Bee.* not so thick; her Sting is half as long as the Honey-Bees: She leadeth the Swarm forth; if two Swarms are Hiv'd together, the Bees commonly fight till one Queen Bee is kill'd, which sometimes may be found dead under the Hive that night.

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I conclude with a few Observations.

1. Set your stocks on single Stools here and there in your Orchard, so as each have the Sunshine (somewhat) all the forenoon.

2. Let not weeds grow higher than the Bee-stools

3. In *February* cleanse your Bee-stools, new clay the edges, and lay Wood-ashes on the crown of each Hive, and then begin to feed the poor ones with Sugar dissolved in Water put in an Eldern Trough; continue this till they can live abroad, or feed them not at all.

4. Lay a bunch of Nettles under such stools where you see that the Bees are for lying under it.

5. In a plentiful year of Honey, smother the best Stocks, because their Combs being full of Honey, they may want places to breed in, so may decay; and in every year take up such as did not kill their Drones betimes. But in wet hungry years, you may find thousands drowned in the Wort in Brew-houses in great Towns, then keep the best alive. Those that have many Stocks commonly kill the best and the worst, saving the indifferent alive.

6. Those Stocks that have not Swarmed before the 20th of *June*, turn them upside down, and fix drest Hives on them (*viz.*) mouth to mouth; clay the edges together, leaving a door, and mother both the Bees in the old and new Hive about the beginning of *August*, so will the New Hive have Virgins Honey; but if you desire Stock-Honey, only raise the Stock on the 20th of *June* with Bricks, or the like.

7. As soon as you have smothered Bees in *August*, shut up the doors of those Stocks (that you would keep alive) so as but two Bees may pass out of each Hive at a time, that they may defend themselves from

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from Robben Bees: Letting them continue so untill the first of *February*, about which time make the passage wider and wider, that they may have just room enough to pass in laden without hindrance, and no more. Remembring also to streighten the doors always when Robben Bees are about them.

Rot in Sheep; for 100 of them.

TAKE the Grains (a Seed Sold by Apothecaries) and Corriander-Seed, of each one Ounce, long Pepper half an Ounce, Box Leaves and Rue, of each one handful, Savin half a handful, these being beaten, boil them in Ale, and give every Sheep three spoonfuls Fasting, blood warm, keep the Sheep Fasting the Night before, and three Hours after they be Drenched, (if any of the Ewes be with Young) leave out the *Savin*, and put in Crumbs of Rye-Bread, as much as the bigness of a Hens Egg, the best Oyl of Olive one Pint, to be put in when the other is off the Fire, stir it well when you use it. Put not the Sheep to Grass between *Lady-Day* and *Midsummer*, untill the Dew is off the Grass, and in all sickly, or very wet Mornings, give them Hay.

Note, That this for Sheep I put into my first Books of this Title; some Men in the West of *England* made use of it with good Success, and one came to my House and told me so, viz. *That this for the Rot had done their Sheep good.* Many little Snails on the Grass, between *Lady-Day* and *Midsummer*, the Sheep Eating them sometimes brings the Rot.

Arithmetick

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Arithmetick made Easie: Or, Casting
ACCOUNTS.

Young Man, when thou Learned'st to Read the holy Bible, I hope also thou Learned'st to know the Verses; for the last Verse of the CXIX Psalm, is 176, that is, One Hundred Seventy Six.

Now, To shew thee how to set down a Taylor's or Butchers Bill, if one desires to have one Written; as first, for a Breast of Mutton 15 *d.* it must be set down, 1 *s.* 3 *d.* as,

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For a Breast of Mutton	0	1	3
For 20 <i>d.</i> set	0	1	8
For a Hog 23 Shillings	1	3	0
For 10 Groats write	0	3	4
A Noble is	0	6	8
3 Nobles is 20 Shillings	1	0	0
A Mark is	0	13	4
In all	3	9	3

Observe, That when the Letter *l.* is set over Figures, it shews they are Pounds in Money, *s.* for Shillings, and the Letter *d.* over Pence. This Bill is in all three Pounds, nine Shillings, and three Pence.

Write the Bill on Paper, and cast up thus, saying 4 *d.* and 8 *d.* is 12 *d.* and 4 is 16, and 8 is 24, and 3 at the Top makes 27 *d.* that is 2 *s.* and 3 *d.* the odd 3 *d.* being under 12, I set between the Lines, and carry the 2 *s.* to the place of Shillings, saying

saying 2 s. that I carry and 13 is 15, and 6 and 3, and 3, and 1, & 1, makes 29 Shillings, that is 1 Pound 9 Shillings, the odd 9 s. I set between the Lines below, and carry the 1 Pound to the place of the Pounds; saying, 1 that I carry, and 1, and 1, makes 3 Pounds, which 3 I set between the Lines also.

Young Man, the following is a Question in Substraction of Money, for thy Encouragement, and that if thou wilt be studious, thou mayst learn the Profitable Rules of Arithmetick, which follow, without a Tutor, provided thou art perfect in one Question, before thou proceeds further, Learning them in order, as I have herein set them down.

If one Man Lent another Man One Hundred Pounds, viz. 100 l. of which he hath lately Paid of it 39 Pounds 17 Shillings and 9 Pence, what remains still in his Hand, set them down in Figures thus,

	(10)	(20)	(12)	<i>Observe that the inclosed figures are only set on the top to remember what to borrow when need is, &c.</i>
	<i>l.</i>	<i>s.</i>	<i>d.</i>	
Lent	100	00	00	
Paid	39	17	09	
Unpaid	60	02	03	

Now to take or Substract 39—17—09 out of one hundred Pounds, I do thus, saying Take 9 d. out of 00 d. that I cannot do, but I will borrow the inclosed (12) then I take 9 d. out of 12, rests 3 d. which I set below.

Next, because I borrow 12 at the Place of pence, I pay it at the Shillings as one, saying 1 that I borrowed, and 17 Shillings, makes 18 Shillings, take 18 from 00, or nothing, I cannot, but I borrow the inclosed (20) then I take 18 from 20, rests 2 shillings to be set between the Lines:

Next

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Next one that I borrowed at the place of Shillings, I pay it at the Pounds, saying 1 that I borrowed and 9 is 10, take 10 from 0 I cannot, so borrow the inclosed (10) and say 10 from 10 rests 0 to be below.

Lastly, 1 that I borrowed at the Figure 9, and 3 makes 4. Take 4 from 10 above, rests 6 to be set between the Lines. And there is unpaid of the 100 *l.* just Sixty Pounds Two Shillings and Three Pence.

For Proof, add the Sum paid, and that unpaid together, and it will make just the 100 *l.* first Lent.

But more of this in order.

The Poet saith.

None to true Honour or Preferment mounts,
Without the Art of Writing or Accounts.

How to write the nine Figures.

one	two	three	four	five	six	seven	eight	nine	Cypher.
1	2	3	4	5	6	7	8	9	0
			I	5			c	c	

The Figure five finish the Top last; begin at the bottom to make the Figure six, and begin the eight and nine as you do a little *a* or *o*, *c*, or *o*.

How to read, or know the Value of fifteen Figures set together, or under fifteen.

IF you know the Verses in the Holy Bible (as aforesaid) then you can read three Figures

gures, and if so, you may read fifteen (or under) by this Table.

Numeration Table.

1	7	Unites,
2	6	Tens,
3	5	Hundreds,
4	4	Thousands,
5	3	Ten Thousands,
6	2	C Thousands,
7	1	Millions,
8	0	Ten Millions,
9	9	C Millions,
10	8	Thousand Millions,
11	7	Ten Thousand Millions,
12	6	C Thousand Millions,
13	5	Millions of Millions,
14	4	Ten Millions of Millions,
15	3	C Millions of Millions.

Read them by threes, as 765 Millions of Millions, 473 Thousand Millions, 568 Millions, &c.

100 is one Hundred.

100 000 an Hundred Thousand.

1 000 000 is one Million.

A Million is 10 Hundred Thousand, or one Thousand Thousand.

How to Read and Value any Number of Figures whatsoever.

100. 000. 000. 000. 000. 000. 000: 000.

Thus Read, 100. Thousand, Thousand, Thousand, Thousand, Thousand, Thousand, Thousand.
Note,

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Note, That the 100 I pronounced, and for every three Cyphers I Named a Thousand to the End.

573. 631. 425. 732. 473. 647. 231. 532. 633.

To Read these, say 573 Thousand Thousand, &c. saying Thousands for every three Figures to the End of the Line.

Then 631 Thousand to every three Figures to the end of the Line.

Do so with the 425, &c.

Lastly, When you come to the Figures 231, which is 231 Thousand Thousand, or Millions, 532 Thousand, 633.

I. Suppose there is an Orchard.

Apple-Trees	————	136
Pear - Trees	————	076
Cherry-Trees	————	207
Plumb-Trees	————	036

In all	455
--------	-----

Note, That if the four Numbers had been Pounds in Money, or Doves of Sheep, or other Things to be sum'd up, thus.

First, I begin at the bottom, on the Right-hand.

Saying 6 and 7 is 13, and 6 is 19, and the 6 at the Top makes 25. The odd 5 I set between the Lines; and 20 I carry as 2, (because its two tens) to the middle Row.

Saying 2 that I carry, and three is 5, and 7 is 12, and the three at the Top makes 15, the odd 5 (of the 15) I set between the Lines, and carry the 10 (of the 15) as one on the left Hand row, saying 1 that I carry and 2 is 3, and the 1 at the top makes

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makes 4, which 4 I also set between the Lines, and the Number of the Trees are in all 455.

II. Suppose a Man owes me	17	--	16	----	01
Another	20	----	11	----	07
A Third Man	23	----	18	----	09
The Fourth Man	73	----	17	----	10

What doth these four Sums of Money come to in all?

The Answer will be	136	----	04	----	03
--------------------	-----	------	----	------	----

Note, That the Cypher 0 on the left Hand any Figure signifies Nothing, but only to square the Sum, or make it look handsomely.

ADDITION.

I Set the four Sums of Money one under the other, thus.

(10)	(20)	(12)	
l.	s.	d.	
17	16	01	
20	11	07	
23	18	09	
73	17	10	
136	04	03	

Note, That when a single l is set over any Figures, it shews they are Pounds in Money (as above) then s. for Shillings and d for Pence.

Note, also, That when 12 is over Figures, they are Pound weight of Goods, &c.

Likewise, 12 set over the pence, shews that for every 12 I find in the Pence row, I am to carry one Shilling to the place of Shillings.

And

And the 20 over the Shillings, shews that I am to carry so many 20 s. as I find in the Shillings row to the place of Pounds, as afore said.

But for the easiest way of casting up this Sum (for the young Learner) is by using Dots, thus.

Beginning at the Pence; I say 10 d. and 9 d. is 19 d. where against the 9 I set a Dot for 12 d. (or you may make your dots on the Waste-Paper) and the 7 above the 12 I carry to the 7 (above 9) and it makes 14, where I set a dot also for 12, and carry the odd 2 to the 1 on the top makes 3, which 3 d. I set between the Lines, as above you see.

Next, I look how many dots, and I find 2, which I carry to the row of Shillings, saying, 2 that I carry and 17 s. is 19, and 8 is 27 (and the 1 of the 18) makes 37, where against the 18 I set a dot for 20 s. or 1 l. and carry the odd 17 s. upwards, saying 17 s. I carry, and 1 is 18 and (the 10 of the 11) makes 28, where I set a dot against the 11, for another 20 s. and carry the odd 8 to the 16 on the top, saying 8 I carry, and 16 makes 24 s. where I set a dot for 20 s. and set between the Lines the odd 4 s. as you may see.

Note, That you may sum up the shillings Row without dotting, thus; saying 2 s. I carry from the place of pence and 7 is 9, and eight is 17, and 1 is 18, and 6 is 24, and 10 is 34, and 10 is 44, and 10 is 54, and 10 is 64 s. that is 3 l. 4 s. then the 4 s. being set between the Lines, the 3 l. is to be carried to the Place of Pounds.

Lastly, The 3 Dots for the 3 l. found in the place of shillings, I carry to the Pounds, (done up as the Example of Apple-Trees) saying 3 that I carry, and 3 is 6, and 3 is 9, and 7 on the top makes 16, the odd 6 I set between the Lines, and I carry the 10 as one to the last Row, saying 1 that I carry, and 7 is 8, and 2 is 10, and 2 is 12, and

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1 is 13, which set between the Lines, and the whole sum comes to 136 *l.* 4 *s.* 3 *d.* Answer.

Note, That when you are to write a Bill of several small Parcels, begin it in order of Pounds, Shillings, and Pence, thus 0 3 9 and when you are bidden to set down 16 *d* set down 1 3 4 *d.* Or set down 23 *s.* you must set 1 3 0, yet if a single thing, and not a Bill (as in a Letter) you may write 45 *s.* or 17 *d.*

He that is so bad a Husband as to spend in Ale 3 *d.* every Day, it comes to by the Year, three Pounds three half Pounds, three Groats, and three Pence, that is 4 *l.* 4 *s.* 3 *d.* by the Year; if 4 *d* the Day, say 4 *d* four half Pound, &c.

Do for any other number of Pence, spent by the Day, &c.

III. If one Pound of any thing cost 7 *d.* $\frac{1}{2}$, that is 7 *d.* half Penny, what will 280 *l.* weight cost, after that rate? Performed by Addition thus,

	<i>l.</i>	<i>s.</i>	<i>d.</i>
200 Six-pences makes 100 <i>s.</i> or ---	5	0	0
80 Six-pences make ---	2	0	0
200 Pence is ---	0	16	8
80 Pence is a Noble, or ---	0	6	8
200 Half-pennies is ---	0	8	4
80 Half-pennies makes 10 Groats, or	0	3	4
Price of the Goods	8	15	0

Note, That to work such Questions as this by Addition, it's necessary to have by Heart the following Table.

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4 *d.* th
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&c. 10
at 3 *d.*
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4 *s.* 7 *d.*
Or 8
half-pe

Get this Table by	d.	s.	d.
Heart thus, 30d. is half	20	is	1 8
a Crown, then 60d.	30	is	2 6
is 5s. again, 40d. is 3s.	40	is	3 4
4d. then 80d. is a	50	is	4 2
Noble, or 6s. 8d. a-	60	is	5 0
gain 50d. is 4s. 2d.	70	is	5 10
then 100d. is 8s. 4d.	80	is	6 8
8c. 100l. of Cheefe,	90	is	7 6
at 3d. the lb. comes	100	is	8 4
to three times 8s. 4d.	110	is	9 2
or 25 Faggots, 120 to	120	is	10 0
the Hundred, at 1d.			

the piece, comes to 10s. as in the Table.

Then for every Crown that a Hundred of Faggots cost, reckon an Half-penny; if a Faggot cost me three Half-pence, one Hundred will cost 15s. because there is 3 Crowns in it.

Note, That Boys may improve themselves very much in reckoning up divers things after they have by Heart the Table of Pence aforesaid, and learned this Rule of Addition.

As to Yards of Tape at one Penny the Yard.

The Table tells you it comes to 8s. 4d.

An Hundred Yards of Galloom at one Penny half-penny the Yard.

In the Table 100d. is

8s. 4d.

Add half that Sum, is

4s. 2d.

Answer 12 6

Note, That if it had been one Penny three Farthings the Yard, for the Farthing add half 4s. 7d. for the Farthings makes 14s. 7d.

Or 8 lb of Sugars, or Cheefe, at three Pence half-penny the Pound.

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Iⁿ

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In the Table 80 d. is 6 s. 8 d.
 80 d. is 6—8 d.
 80 d. is 6—8 d.
 half 80 d. is 3—4 d.

Answer 1—3—4

IV. If a Man owed me the three Sums of Money, what comes it to in the whole? As,

l.	s.	d.
202	17	7 $\frac{1}{2}$
703	01	9
906	10	1 $\frac{1}{4}$
1812	09	5 $\frac{3}{4}$

Note, That the 7 d. $\frac{1}{2}$ is seven Pence halfpenny; and the 1 d. $\frac{1}{4}$ is one Penny Farthing and in the Total Sum between the Lines, 5 d. $\frac{3}{4}$ is five Pence three Farthings.

To cast up the three Sums I do thus, the $\frac{1}{2}$ d. which is an halfpenny, and the $\frac{1}{4}$ the Farthing makes $\frac{3}{4}$, or three Farthings, which is set between the Lines, next 1 d. and 9 d. is 10, and 7 is 17 d. where against the 7. I set a dot for 12 d. and set the odd 5 d. between the Lines.

Next, 1 that I carry from the place of Pence, and 10 s. is 11, and 1 is 12, and 17 s. is 29 s. I set down the odd 9 s. between the Lines, and the 20 s. makes 1 l. I carry to the place of Pounds.

Saying, 1 that I carry, and 6 is 7, and 3 is 10, 2 is 12, where I set a dot for 10, and set the odd 2 between the Lines.

Next, I carry the dot for 10, as one to the middle row (being all Cyphers) its but one still, so I set the 2 under the row of Cyphers, and proceed to the last row.

Saying

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Saying, 9 and 7 is 16, and 2 at the top is 18, which I set between the Lines, and the whole Sum comes to, 1812*l.* 9*s.* 5*d.* three Farthings.

Note, That I have been the more large upon the last Example, with the II before, because the diligent Scholar (who useth his Pen in doing them, as well as Reading) may be enabled to cast up all the Sums following in Addition, minding to dot going up every row, according to the Figures placed on the top of each row, as in the next Sum you must dot at 16, because 16 Ounces is a Pound, 28 *lb* a quarter of a Hundred, 4 quarters One Hundred, 20 Hundred One Tun (or Cart Load) and so of the rest.

V. Averdupois Weight.

	[20]	[4]	[28]	[16]
<i>Tuns.</i>	<i>C.</i>	<i>Quarters.</i>	<i>lb.</i>	<i>3.</i>
763	17	2	19	12
359	10	3	16	10
763	14	2	14	01
1882	03	0	22	07

These Weights are used by Grocers, &c. and to weigh Currants, Fresh, Butter, Cheese, &c: Wooll also 28 *lb* is called a *Tod*.

But because Grocers send for smaller Parcels, Weekly by the Carrier, they commonly write their Bills of Carriage, thus.

	<i>C.</i>	<i>q.</i>	<i>lb.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Parcel down	5	3	14	0	3	7
Boxes up to London	0	1	19	0	1	1

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Note, That the first Line shews that the Parcel that comes down by the Carrier, weighed 5 Hundred 3 quarters, and 14 Pound; and the 3 s. 7 d. for Carriage, &c.

Note, That so many Farthings as one Pound of Sugar cost, reckon so many seven Groats, to know what one Hundred weight will cost; an Hundred weight being 112 Pound, [See a Table of this in Reduction.

VI. *Troy Weight.*

	[12]	[20]	[24]
lb.	℥	d. w	gr.
763	6	12	17
515	9	14	19
459	7	13	15
1769	0	01	03

Note, That this Mark is for one Ounce ℥
For a Penny-weight this d. w.

For a Grain, write gr. Therefore 24 Grains is 1 Penny-weight, 20 d. w. is an ℥.

This *Troy Weight* is used to weigh *Bread-Corn, Bread, Flower, Gold, Silver, Amber, Jewels, Liquors,* and of late *Salt, &c.*

The beginning of these Weights was thus, 32 gr. of good plump and dry Wheat-Corns, may serve to weigh 3 d. of our *English* Silver Coin.

Then 64 grains weighs 6 d. And, 10 times 64 gr. may serve to weigh 5 s. in Silver Coin, or an Ounce *Troy*, 12 of those a Pint of Wheat, or 60 s the lb in Coin.

But now the said 32 gr. of Wheat are reduced into 24 Artificial grains called a Penny-weight, 20 Penny-weight an ℥, and 12 2 lb.

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Note, That 14 $\frac{3}{4}$, 12 d. w. Troy, is equal to one Pound of the Grocers Weight, called *Averdupois*.

The $\frac{3}{4}$ Troy, is bigger than the $\frac{3}{4}$ *Averdupois*, yet the $\frac{3}{4}$ bigger because Troy, $\frac{3}{4}$ hath but 12 $\frac{3}{4}$ *Averdupois* 16 $\frac{3}{4}$.

A Pound of pure Silver is worth 3 l. 4 s. but mix'd with Copper (which, it's said, makes it harder) is worth but 3 l. or 60 s.

It's said, that Guineas are Coin'd at 11 Ounces fine Gold, with an $\frac{3}{4}$ of an Alloy of Copper to the $\frac{3}{4}$.

Q. *Elizi* called in all base Money, and caused weighty hammer'd Shillings to be Coin'd which of late Years hath been much Clipt, and the Clipt Counterfeited until King *William* called in all the Clipt Money to be Coined into Mill'd Money: The Taxes paid to the King in Clipt Money, at 5 s. 8 d. the Ounce for some time, and paid from Man to Man at 5 s. 2 d. to prevent Clipping; for some pieces past in payment for Shillings as was not broader than a Mill'd Three-pence, that many Men rather then take much of such base Money, would take Guineas at 30 s. and sometimes 32 s. the piece until the Parliament in the Year 1695. sunk them to 22 s. a piece under the Penalty of 20 l. to such as paid or received them above that rate: So that the fall of Guineas, together with the Clipt Money, became a very great Loss to many Men. See more of *Troy Weight in Reduction*. But of late years Guineas go but for 21 s. 6 d.

 Note, That all our *English* Money of Gold and Silver, is Coin'd in the *Tower of London*, the Place where its Coined is called the *Mint*.

The *Mint* Officers are so many, that they were made a Corporation by King *Edward III.* and so

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exempted from all Publick Offices, and their Estates free from all Taxes and Parish Duties.

The Fees of all of them come to by the Year (it's said) about 20000 *l*.

The chief Officer is called *Warden*, or *Keeper* of the *Mint*, who receives from the Merchants and Goldsmith's the Bullion, or Uncoin'd Gold and Silver to be Coin'd, who receive it Coin'd of the *Warden*.

Besides the Silver Coin, the number of Brass Half-pennies are much increased, which, if they were good Brass or Copper, People would not be so shy of taking them, yet the number are so very much increased of base Mettle, that People think many of them are Counterfeit, yet the Quakers, do not Scruple to carry them in their pockets (or Gold) that have the Image of Male or Female on them, tho' their first Teachers have Printed, *That the Image of Male or Female on paper, are the peoples Gods*: A Declaration from the Children of Light, [By John Bolton and three more, p. 4. 1655] and also the Quakers scruple not now to have the Likeness of Male and Female on their Signs, tho' G. Fox calls them *Graven Images*. [Gre. Mistr. p. 261. 281.] and for the same Reason a Quaker at *Elvestoe*, a Mile from *Bedford*, raced out of his *Wainscot*, the Images (*done in Gold*) of *Christ*, and his *Apostles*. I have seen them, they were large Pains of *Waynscot*; the Estate came to him, as Heir at Law.

VII. Apothecaries Weights and Marks.

	(12)	(8)	(3)	(20)
℔	℥	ʒ	ʒ	gr.
98	11	7	2	18
45	10	6	1	17
62	09	4	2	13
2073	00	3	1	08

These three Sums are cast up as the other by dotting each row according to the Figures in closed on the top.

This Mark $\frac{3}{4}$ is for an Ounce, as before shew-
ed a Dram this Mark $\frac{3}{4}$, and a Scruple this $\frac{3}{4}$.

And read the several Denominations thus.

As [20 grs.] makes a Scruple, [3 $\frac{3}{4}$] makes a
Dram, [3 viii.] makes an Ounce, [12 $\frac{3}{4}$]
makes a ℔.

Again, R Take thou; and of each alike; M.
an handful, Q. S. a sufficient Quantity.

Note, That this Ounce is 480 Grains, as in
Troy-Weight, see more in Reduction.

VIII. Measures in Length.

	[12]	[4]	[4]
Dozens.	Yards.	Quarters.	Nails.
756	8	2	2
342	9	3	1
576	6	2	2
1676	1	0	1

	[3]	[8]	[11]	[20]	[3]
Leagues	Miles	Furlongs	Scores	Yards	Feet
763	—2—	—4—	—6—	—17—	—2
397	—1—	—6—	—5—	—14—	—1
753	—0—	—7—	—6—	—13—	—2
1414	—2—	—1—	—8—	—05—	—2

IX. Land Measure.

	[4]	[40]
Acres.	Roods.	Poles.
542	—02—	—12
768	—01—	—13
582	—01—	—19
1897	—01—	—04

X Dry Measure.

	[10].	[8]	[4]
Lafts.	Quarters.	Busbels.	Pecks.
462	—3—	—4—	—2
765	—4—	—3—	—1
453	—8—	—6—	—3
16	—6—	—2—	—2

	[4]	[8]	[4]
Chaldron.	Quarters.	Busbels.	Pecks:
27	—3—	—4—	—1
72	—2—	—7—	—3
19	—1—	—6—	—2
120	—0—	—2—	—2

This

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This for Coals at 32 Bushels the Chaldron, but commonly are 36 Bushels. *Scotch* Coal Sold by the Hundred weight.

XI. Liquid-Measure for Wine.

	[2]	[2]	[63]	[4]	[2]
Tuns	Butts	Hogsheads	Gallons	Quarts	Pints
84	1	1	61	2	0
55	0	0	60	1	1
99	1	1	62	3	1
240	0	0	58	3	0

Of Ale-Measure.

	[2]	[2]	2]	[8]
Hogsheads	Barrel	Kilderkin	Firkin	Gallon
7	1	0	1	5
6	1	1	1	7
9	0	1	0	6
24	0	0	0	2

Of Beer-Measure.

	[2]	[2]	[2]	[9]
Hogshead	Barrel	Kilderkin	Firkin	Gallon
9	1	1	1	8
2	0	1	0	7
5	1	0	1	6
18	0	0	0	3

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Note, That eight Gallons is a Firkin of Ale or Soap, 9 Gallons a Firkin of Beer, $18\frac{1}{2}$ Gallons a Runlet of Wine, 56 ft. a Firkin of Butter, 42 Gallons a Tierce, 63 Gallons a Hoghead, 2 Hogheads a Pipe or Butt, 3 Pipes, or Butts, a Tun of Wine, being 252 Gallons. A Load of Wheat 5 Bushels, a Comb 4, a Weigh 5 Quarters, 2 Weighs a Last.

Addition of Time.

	[12]	[4]	[7]	[24]	[60]
Years	Months	Weeks	Days	Hours	Minutes.
673	7	3	3	12	27
542	9	2	6	17	38
1216	4	2	3	06	05

Note, That 60 Minutes is an Hour, 24 Hours a Day and Night, &c.

Proof of Addition.

After you have cast up the Sum, and set down the Total on waste Paper, begin at the Top and cast it downwards, and if it agrees with the Total, it's right, otherwise not: This I have often proved to be the rightest and quickest way.

And now, if Young Men will not study a little (on spare Hours) to learn by the Book, but are so Idle, and will learn nothing for their Good, but what a Master tells them at School, they are to blame, and deserve the Rod. However, I have written the several Sums ready cast up, as above; and they may be of some Service to the Young Industrious

Industrious School-Master in the Country. I endeavour the good of all.

How to cast up Sums of Money by Counters, or Farthings, very useful for those that never learned to write Figures.

First, Make three Marks or Chalks upon a Table about three Inches asunder, like these.

1 1 1

Then let the first Mark be supposed to be the Place of Pounds, the second the Place of Shillings, and the third, next the right hand, the Place of Pence; (and you may make another, if you will, for the place of Farthings.)

Secondly, Now to place your several Sums to be cast up, as suppose I begin with 3 L. 7 s. 3 d. lay down as many Counters at each Mark thus,

1	1	1
○	○	○
○	○	○
○	○	○
○	○	○
	○	
	○	
	○	
	○	
	○	
	○	

And when you put another Sum to this, as suppose 17 s. with the 7 s. already makes 24 s. then set one Counter more in the Place of Pounds, and leave but 4 in the Place of Shillings, and your Sum is 4 l. 4 s. 3 d. and so add more at pleasure.

Lastly, but if you are to cast up several Sums that are Pounds, without Shillings, or Pence, then mark upon the Table four Marks as before.

L 6

These

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These being so easie, o o o o
 I need not write much, o o o o
 for further Directions, o o o o
 observing the four places. Thou. Hund. Tens. Ones.

Read them thus, the three Counters next the left hand, stands for three Thousand, next two hundred, next four Tens, or forty, and three at the last, that is 3243.

Thus you may make the Sum bigger or lesser as you please, even from one Pound to Thousands.

So I hope that whoever can do it, will not grudge to teach their Neighbours near them (if they desire it) *Gratis*.

SUBSTRACTION.

Substraction taketh a lesser Number out of a greater, and leaveth the Difference under the Line.

I. If you have 847 Sheep in a Field, and are to take out 533 of them to a Fair or Market, how many will be left in the Field?

Always set the biggest Number uppermost thus.

Sheep in the Field 847

Sheep to be taken out 533

Now to subtract 533 out of 847, begin on the Right-Hand thus.

Saying, take 3 out of 7 rests 4 to be under the Line; Next, Take 3 from 4 rests one to set under the Line; *Lastly*, Take 5 from 8, rests 3 to 847 be put under the Line; so that there remains 314 in the Field just 314 Sheep, which you may prove by adding 314 to 533, and the Sum 847.

II. If

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II. If King *Henry VIII.* was Born in the Year of our Lord *Christ*, 1491. according as it is in a Table in an Almanack, how many Years is it since?

The present Year of our Lord	1703
The Year of King <i>Henry's</i> Birth	1491
Years since	0212

This you may Substract as the last Question, or thus, Take 1 from 3 rests 2 to set between the Lines; Next, Take 9 from 0 I cannot, so I borrow 10, and say 9 from 10 rests 1 to set under the Line; Next, Take 4 from 7, but I must pay 1 to the 4, because I borrowed 10 at 0; then say, take 5 from 7 rests 2. So that it is 0212 Years since King *Henry* was Born. Observe the same for other Kings and Queens, as in the Tables in Almanacks.

By this Rule you may know how long its since the *Dissenters* from the *Church of England* began. (as Authors saith.)

The *Anabaptists* began in the Year of our Lord 1521. in *Saxony*, by *Nicholas Storke*, by *Thomas Mincer*, as Doctor *Luther* and *Melancthon*, affirm.

The *Brownists*, in 1592. by *Robert Brown*, *Barrow*, and *Greenwood*. ——— *Presbyterians* in 1154. by *Calvin* and *Beza* in *Geneva*: But in *England* by *Faithful Comin*, a *Dominick Fryar*, who passed under the Notion of a Zealous *Puritan*, in the Year 1567. and by *Thomas Heath*, a *Jesuit*, in the Year 1568.

Independants began in the Year 1640. by *Goodwin* and *Nye*, and *Sympson*, and *Burrows*, alias *Broms*. The

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The *Antinomians* began in 1645. by *Crisp, Saltmarsh, Trapp, Goad, and Eaton.*

Quakerism in the Year 1650. by *George Fox, William Dewsberry, and James Naylor.* [I was acquainted with these three Persons, having been my self and Wife *Quakers* 40 Years.

Note, There are divers other Sects in this Nation, which sprung from the above-named Sects; and tho' they hate one another, yet all agree to bring down the Established *Church of England*, tho' she is so Merciful to them All, giving them Liberty; and if one of these Sects could get the Saddle, it would grant no *Liberty of Conscience* to the rest, [as it was when they had the *Church* under in the late War.] This is seen by their Brethren in *Scotland* (at this Day) who are so infected with *Blind-Zeal*, will not, 'tis said, suffer any Person that is for the *Common-Prayer* to be a School-Master.

These Diversity of Sects must needs be a stumbling Block both to the *Jews* and *Turks* from turning to true *Christianity.* -- O Lord, *Christ, thou art the true Shepherd, bring all I beseech thee, into thy Fold, that there may be no more War, or pushing against each other. Amen.*

III. If 5643 *l.* be Owing to a Merchant, and the Debtor pays thereof at one time 4754 *l.* How much of the said Sum of 5643 *l.* remains unpaid.

Take Pen and Paper, and	}	5643
Set the two Sums thus		4754

Beginning on the Right Hand (as before) I say Take 4 out of 3 I cannot, therefore I borrow 10, and add it to the 3, and it makes 13, then I say, take the said 4 from 13, 9 rests, which 9 I set under the Line. Next,

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Next, because I borrow'd 10 to add to the Figure 3, yet I call that 10 but 1, saying 1 that I borrowed and 5 makes 6, take 6 from 4 above it, I cannot, therefore (as before) I borrow 10 again and add to it the 4 makes 14, then I say take 6 from 14 rests 8 to set under the Line.

Next, the 1 that I borrowed at 4, and 5643 the 7 makes 8, take 8 from 6 above it, I 4754 cannot, therefore I borrow 10 and add it to the 6 makes 16, then I say take 8 from 0889 16, rests 8 to set under the Line.

Lastly, Because I borrowed 10 to add to 6, I pay it again at the 4, saying 1 that I borrowed and 4 makes 5, take 5 from the 5 above rests 0, to be set below the Line, which 0 doth not add to the Number at all, but fills up a place.

So that 4754¹¹ being paid of the Sum 5643¹ there remains yet unpaid just 889¹. as you see in the Margent.

IV. Suppose 5643¹ be owing to a Merchant (as in the last Question) whereof the Debtor has paid 4754¹. 12 s. 8 d. How much is unpaid?

Note, That because the Money paid is odd, that is, hath Shillings and Pence besides Pounds, I set Cyphers in the place of Shillings and Pence, and the Sum will stand thus.

Lent	5643	—	00	—	00
Paid	4754	—	12	—	08

Before you proceed to subtract this Sum, you may do well to be perfect in the very second Question in Arithmetick at the beginning.

But

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But to subtract the Sum, I do thus.

Saying take 8 from 0, that I cannot do, but I borrowed the inclosed [12] and say take 8 d. from 12 d. rests 4 d. to set under the Line.

	[10] l.	[20] s.	[12] d.
Lent	5643	00	00
Paid	4754	00	08
Unpaid	088	07	04

Next, The 12 I borrowed at Pence, I pays as 1 at the Shillings, saying 1 that I borrowed, and 12 s. makes 13, take 13 from 0 I cannot, therefore I borrowed the inclosed [20] and say take 13 from 20 rests 7 s.

Next, 1 that I borrowed at Shillings and 4 of the Pounds make 5, take 5 from 3 I cannot therefore I borrow the inclosed [10] and added to the 3 makes 13; then take 5 from 13 rests 8, to be set under the Line, as above, finishing as the last Example, and there remains unpaid 888 l. 7 s. 4 d. for Proof, add the Sum paid and that unpaid together; and if it make the Sum Lent it's right, otherwise not.

V. If a Man owed to another 100 l. 2 s. 8 d. and hath paid of it 36 l. 12 s. 9 d. what remains?

Set the Sum thus	[10] l.	[20] s.	[12] d.
Lent	100	02	08
Paid	036	12	09

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Note, That you should be very exact in setting the Figures under each other even; and that the Cypher 0 is on the place of Hundreds, next the 36*l.* which fills up the places even with the 100*l.* as doth the Cyphers, by the 2*s.* 8*d.* and the 9*d.* above, the Cypher next the left Hand makes a Number never the bigger, yet a Cypher in the middle of any Number is of Service; and those next the right Hand in any Number in Vulgar Arithmetick; for the Number 2030 is read Two Thousand and Thirty, because there is a Cypher in the place of Hundreds, and a Cypher in the place of Unites, or Ones, which you may perceive by this.

The present Year of our Lord is 1770
The last Number above is 2030

Now most little Boys that comes to write, will readily read those four Figures 1770 the Date of the Year.

The first Figure 1 being One Thousand, then the Figure 2 under it must needs be Two Thousand, then the 9 over the Figure 3 is Ninety, or Nine Tens, then the Figure 3 under it must needs be Three Tens, 30 Thirty.

Now for the true Substract, this 5th Example.

	[10]		[20]		[12]
	<i>l.</i>		<i>s.</i>		<i>d.</i>
Lent	100	—	02	—	08
Paid	036	—	12	—	09
Unpaid	063	—	09	—	11

First, I say take 9*d.* from the 8*d.* above it, that I cannot do, therefore I borrow the inclosed [12]

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[12] and add to it the 8*d.* makes 20*d.* then I say take 9*d.* from 20*d.* rests 11*d.* which I set between the Lines.

Next, Because I borrowed the enclosed [12] at the Pence place, I carry it as 1 to the place of Shillings, saying 1 that I borrowed, and 12*s.* makes 13*s.* take 13*s.* from the 2*s.* above it I cannot, therefore I borrow the inclosed [20] and add it to the 2 makes 22, then take the 13*s.* from 22*s.* rests 9*s.* which I set between the Lines, as above you may see.

Next, 1 that I borrowed at the Shillings I carry to the place of Pounds, saying 1 that I borrowed and 6 is 7, take 7 from 0 I cannot, therefore I borrow the inclosed [10] and say take 7 from 10 rests 3, to be set between the Lines.

Next, 1 that I borrowed, and 3 makes 4, take 4 from 0 I cannot, therefore I borrow the [10] as I did before, and say take 4 from 10 rests 6, which 6 I set between the Lines also.

Lastly, 1 that I borrowed in the middle of the Pounds I carry to the 0 next the left Hand, and say 1 that I carry and 0 is but 1, therefore I take that 1 from the 1 above, rests 0 to be set between the Lines.

so that there is unpaid 63*l.* 9*s.* 11*d.* of the 100*l.* 2*s.* 8*d.* which you may prove by adding the Sum paid and that unpaid together.

Note, That the Examples above, I take to be sufficient for any Studious Young Man to understand the Rule of *Substraction* by: And if I had written ten times as many more Examples, it would do no good to those that delight not to Study at spare Hours; so that I may be said, 'That Serviceable and Profitable Learning cannot be bought with Silver and Gold, without Study.

Lastly,

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Lastly, Let none that loves *Vertue* in themselves ever doubt of attaining such Learning as they have need of: And if you are to Subtract 3 s. 5 d from 18 s. set it thus.

s.	d.	
18	0	{ And there rests
3	5	
		14 s. 7 d.

MULTI.

Times.	1	1 is
2	2	4
	3	6
	4	8
	5	10
	6	12
	7	14
3	8	16
	9	18
	3	9
	4	12
	5	15
	6	18
4	7	21
	8	24
	9	27
	4	16
	5	20
	6	24
5	7	28
	8	32
	9	36
	5	25
	6	30
	7	35
6	8	40
	9	45
	6	36
	7	42
	8	48
	9	54
7	7	49
	8	56
	9	63
8	8	64
	9	72
	8	64
	9	72
9	9	81
	9	81
	9	81
	9	81
	9	81
	9	81

MULTIPLICATION.

TO Read this Table of Multiplication.

First, Begin at the top, at the Figures, 2 and 2, saying 2 times 2 is 4.

Secondly, Say 3 times 3 is 9, 3 times 4 is 12, &c. Next 4 times 4 is 16, &c. *Lastly*, The last Line is 9 times 9 is 81.

I. *What is the Number of 3 times 654?*

Answer, If you set the Number 654 3 times down on Paper, one over another, the Total will be 1962.

But a much more readier, such Questions are done by this Rule of *Multiplication*, being set down thus.

654 Multiplicand.
3 Multiplier.

Now to know how much 3 times 654 is, begin thus, saying 3 times 4 is 12, the Figure 2 of the 12, set below the Line, and bear the 10 of the 12 in mind, as 1: Next 3 times 5 is 15, and the 1 I bore in mind, makes 16, so I set 6 below the Line, and

and bear 1 in Mind. Lastly, 3 times 6 is 18, and the 1 ten I bore in mind, is 19, so I set down the 9, and because I have 1 in mind for the 10 of the 19, I set down 1; so the Product or Number is just 1962, as follows.

654 Multiplicand.

3 Multiplier.

1962 Product.

Observe that the highest Figures are called Multiplier, &c.

Note, That you are to keep in Memory the Names that are given to the Figures, as the greatest Number, being uppermost, is called the Multiplicand, that under it, that you multiply by, is called the Multiplier, and the Figures that arise by working up the Sum, is called the Product, as you may see above.

II. *If in one Year there are 365 Days, how many Hours be there in a Year.*

Days in one Year 365
Hours in a Day and Night 24

The Sum or Question being thus set in order, I multiply the Figure 4 singly, into the 365 (as it is taught in the last Example)

Thus, 365

Saying, 4 times 5 is 20, that being two tens to bear in mind, and set down 1460
a Cypher under the Line, and say 4 times 6 is 24, and the two I bore in mind makes 26, the 6 of the 26 I set also below the Line, and bear two in Mind for the 20. Next, 4 times 3 is 12, and the 2 I bore in mind is 14, which I set below

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low the Lines, as you may see in the Margin above.

Having multiply'd the 365 by the Figure 4, I will proceed to multiply it by the Figure 2 of the 24, the Multiplier, after the same manner as I did the Figure 4.

Saying 2 times 5 is 10, therefore I set a Cypher under the 5, because I multiply by 2 and bear 1 in mind. Next, 2 times 6 is 12, and the 1 I bore in mind is 13, the 3 of the 13 I set under the 4, and bear 1 in mind. Lastly, I say two times 3 is 6, and one that I bore in mind makes 7, which 7 I set under the 1, and I have done Multiplying, as you may see in the the margin above.

$$\begin{array}{r} 365 \\ 24 \\ \hline 1460 \\ 730 \end{array}$$

Note, That the Sum above is not finished yet, untill I add those two Numbers together, viz. the 1460 and 730, just as they stand. Thus,

$$\begin{array}{r} 1460 \\ 730 \\ \hline 8760 \text{ Hours in a Year.} \end{array}$$

III. *If there be 8760 Hours in one Year, as in the last Example. The Question is, How many Minutes in 8760 Hours?*

Set it down exactly thus,

$$\begin{array}{r} \text{Hours in one Year} \quad 8760 \\ \text{Minutes in one Hour} \quad 60 \end{array}$$

Note, That you are to observe, to set the 6 of the 60 just under the last Figure of the Multiplier,

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plicand, next the Right Hand, and the Cypher 0 by it self, the same ought to be observed, if the Multiplier had been 600 or 6000, or 10, 100, or 1000, &c.

Now for the resolving of this Question, begin thus, The Cypher 0 set under the Line. Next, 6 times 0 is 0, which 0 I set under the Line, under the 6; next, 6 times 6 is 36, the odd 6 (of the 36) I set under the Line, and bear 3 in mind for the 30, saying 6 times 7 is 42, with the 3 I bore in mind makes 45, the odd 5 I set between the Lines, and bear four tens in mind.

Lastly, 6 times 8 is 48, with the 4 I bore in mind makes 52, the odd 2 I set under the Line, and the 5 of the 52 (having no further to carry it) I set it also under the Line, and the Sum stands thus :

Hours in one Year	8760
Minutes in one Hour	60
Minutes in one Year	525600

That is 525 thousand six hundred.

IV. *If there are 525600 Minutes in a Year, How many Minutes Old may a Young Man be that is 23 Years of Age?*

This Question set down thus, 525600

23

Saying 3 times 0 is 0, I set the 0 under the 3.
 Next, 3 times 0 is 0, and set that under the 2.
 Next, 3 times 6 is 18, I set the odd 8 under the
Line

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Line (and bear 1 in mind.) Next, 3 times 5 is 15, and the 1 I bore in mind makes 16, the odd 6 I set under the Line, and bear one in mind, and say three time 2 is 6, and the 1 I bore in mind makes 7, which I set under the Line. Next, I say 3 times 5 is 15, which 15 I set under the Line, and the Figure 3 of the Multiplier is done with and the Sum is near half done, and stands thus,

$$\begin{array}{r} 525600 \\ 23 \\ \hline 1576800 \end{array}$$

Next, for the Multiplying the Figure 2 of the Multiplier unto the Multiplicand.

Say, 2 times 0 is 0 (which 0 I set just under the Figure 2, as you may see below.) Next, 2 times 0 is 0, which 0 I set under the Figure of 8. Next 2 times 6 is 12 (the 2 of the 12 I set under the 6) and bear 1 in mind. Next, 2 times 5 is 10, and the one I bore in mind makes 11, the odd 1 I set under the 7, and bear 1 in mind. Next 2 times 2 is 4, and the 1 ten I kept in mind makes 5, to be set under the 5. Lastly, 2 times 5 is 10, and set it down, as you may see in the Margin.

$$\begin{array}{r} \text{Minutes } 525600 \\ \text{Years of his Age } 23 \\ \hline 1576800 \\ 1041200 \\ \hline \text{Minutes old } 12088800 \end{array}$$

Now

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Now I have done Multiplying, and the two Lines that came thereof, added together, make 12088800. So that the Young Man of the Age of 23 Years may be said to be Minutes old, twelve Millions, 88 Thousand, 8 Hundred.

*How many times doth the Clock strike in
24 Hours.*

1	Days in one Year	365
2	Strikes in 24 Hours.	156
3		
4		
5		
6		
7		
8		
9		2190
10		1825
11		365
12		
78	{	It Strikes
78		
156	times in a Year. }	
		56940

O Young Man, when thou hears the Clock strike, say, *L O R D teach me to Number my Days, that I may apply my Heart unto Wisdom, Psa. 90*
12.

A Table of Expences.

By the Day.		By the Year.		
s.	d.	l.	s.	d.
0	1	1	10	05
0	2	3	00	10
0	3	4	11	03
0	4	6	01	08
0	5	7	12	01
0	6	9	12	06
0	7	10	12	11
0	8	12	03	05
0	9	13	13	09
0	10	15	04	02
0	11	16	14	07
1	0	18	05	00
2	0	36	10	00
3	0	55	15	00
4	0	73	00	00
5	0	91	05	00
6	0	109	10	00
7	0	127	15	00
8	0	146	00	00
9	0	164	05	00
10	0	182	10	00
11	0	200	15	00
12	0	219	00	00
13	0	237	05	00
14	0	255	10	00
15	0	273	15	00
16	0	292	00	00
17	0	340	05	00
18	0	328	10	00
19	0	346	15	00
20	0	365	00	00

Two Pence Idly Spent by the Day comes to, by the Year, three Pounds and ten Pence, by the Table.

Or thus, at 2 Pence the Day, say two Pounds, two half Pounds, two Greats and two Pence. Do so for 5 *l.* 6 *s.* 7 *d.* &c.

V. Suppose

V. S
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&c. o

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V. Suppose a piece of Land be 26 Poles in length, and 182 in breadth, How many square Poles is therein?

Note, That a Pole in length is 16 Foot and an half, and a Pole of Land is a square piece of Ground, 16 Foot and a half each way. See the V. Ex. in Division.

Length 236
Breadth 182

This may be Multiplied after the same manner as the last Exam- was done, beginning at the Figure 2 of the breath, saying, 2 times 6 12, setting the 2 (of the 12) under the overmost Line, keeping 1 in mind. Next, 2 time 3 is 6, and the 1 I kept in mind make 7, &c.

472
1888
236

42952
Poles }
in all {

as above. *Lastly*, adding up the three rows of Figures between the Lines, and the square Poles are 42952, as in the Margin.

VI. To Multiply any Number by 10, 100, 1000, &c. or 20, 200, &c. set it down as follows,

453 Here you see I set the Cyphers be-
100 fides the other Figures of the Multipli-
cand, and Multiply thus,

453
100

45300

First, The two Cyphers of the 100 I set below the Line. Next, I say 1 times 3 is 3, which I set below the Line, &c. so that 100 times 453 is just 45300.

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VII. *How many Yard is a Mile in length?*

Note, That 40 Poles is one Furlong, and 8 Furlongs a Mile : Or 220 Yards is one Furlong, then 8 times 220 is 1760 Yards. The Answer.

$$\begin{array}{r} \text{Thus } 220 \\ \quad \quad 8 \\ \hline \text{Yards } 1760 \end{array}$$

Secondly, A Mile being 1760 Yards in length, Multiply the 1760 Yards by 3, (the Feet in one Yard, gives 5280 Feet.

Thirdly, A Mile being 5280 Feet, how many Inches, Multiply them by 12 (the Inches in a Foot) and it gives 63360 Inches.

Lastly, If a Mile be 63360 Inches, how many Barley Corns will reach a Mile (counting 3 Barley Corns in length an Inch) thus.

$$\begin{array}{r} \text{Inches in a Mile } 63360 \\ \text{Barley Corns in a Inch } \quad 3 \\ \hline \end{array}$$

$$\text{Barley Corns in a Mile } 190080$$

Note, That if you would know how many Barley Corns will reach from *London* to *York*, if 150 Miles asunder, Multiply the 190080 by 150, and the Product is the Answer.

VIII.

VIII. If one Seaman has 14 s. the Month Wages, what will the Wages of 3349 Seamen, for the same time, come to?

$\begin{array}{r} 3349 \\ 14 \\ \hline 13396 \\ 0349 \\ \hline \end{array}$	The Answer is 46886 Shillings, which you may reduce into Pounds, by the II. Example in Reduction.
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Shil. 46886 Answ.

How to prove Multiplication by a Cross.

First, Add the Figures 3349 the Multiplicand, casting the Nines away thus, saying 3 and 3 is 6, and 4 is 10, (the 9 of the 10 I cast away) and set the 1 on one side of the Cross. Next, the 1 and 4 in the Multiplier, is but 5, which I set on the other side the Cross. Next, I multiply the 1 by 5, and it is but 5, which 5 set above the Cross.



Note, That if there remains 5, to set under the Cross when you have cast the Nines out of the Product, the Sum is right multiplied, otherwise not.

Note also, That if the Figures on each side the Cross, being multiplyed, had been 56, you may instead of casting away the Nines out of 56, add them saying 5 and 6 is 11, I cast the 9 away, rests 2 to set on the top of the Cross.

Lastly, I cast the 9 s. out of the Product, saying 4 and 6 is 10, cast the 9 away, rests 1; then 1 and 8 is 9, cast it away. *Lastly*, 8 and 6 is 14, out of which I cast the 9, rests 5, to set under the Cross.

M 3

A nother

Another way of proving Multiplication:

Divide the Product by the Multiplicand, or Multiplier, and the Quotient will be one of them.

This you cannot do, before you have Learned the next Rule, *viz.* Division.

D I V I S I O N.

Now, That many Young Men, yea Boys, do often, very readily Learn Casting an Account, as they call it; and when they are come as far as this very useful Rule of Division, make a stop, concluding its too hard to be Learn'd without a Tutor. I say let none be discouraged, but observe well the Directions that follows. For,

In Division (as in Multiplication) there are three Terms to be kept in Memory (that is to say) the Dividend, the Divisor, and the Quotient, which will plainer appear by the Question that follows.

I. Example. Let 576 l. be divided among four Men, the two Numbers are thus placed,

Dividend	576	(Quotient.
Divisor	4	

The Number 576 is called the Dividend, the Figure 4 under it (which is to Divide by) is called the Divisor. And those Figures that shall be in the crooked Line, are called the Quotient. For,

Division,

*Divison, one Sum or Number doth part,
By another truly, by Rule and Art.*

Now, Young Man, if thou hast a Desire to know how to Divide the aforementioned 576 l. among four Men, take Pen, Ink, and Paper, and set the Sum thus.

576
4

And work it with thy Pen, according to the Reading which follows.

Saying, how often can I have 4 in the 5 above, but 1 time; therefore I set the Figure 1 in the Crooked Line, called the Quotient, and say 1 times 4 is 4, take from 5 rests 1, to be set over the 7, and I Cancel the 4 and the 5 with a Dash of the Pen, and the Divisor 4 is once wrote, as in the Margin.

Next, I remove the Divisor 4, and set it under the Figure 7, then say how oft can I have 4 in the 17 above, I can have 4 times; therefore I set 4 in the Crooked Line, and say 4 times 4 is 16, take 16 from the 17 above, rests 1 to be set over the 7, and Cancel the 17, so there remains 16 Uncancel'd, as in the Margin,

Lastly, I remove the Divisor 4 to the last place, that is, under the 6, and say how many times 4 can I have in 16, just 4 times, therefore I set 4 in the Quotient, and say 4 times 4 is 16, take 16 from 16 rests 0, as in the Margin.

M 4

So

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So that 576 l. divided among four Men, each Man must have 144 l.

Proof, is by Multiplying the Divisor 4 into the Quotient 144, and the Product will be 576 divided thus.

$$\begin{array}{r}
 \text{II} \quad (\quad 144 \\
 576 \quad 4 \\
 444 \quad \\
 \hline
 \text{Proof} \quad 576
 \end{array}$$

To Divide 32956, by 7
 Set it down thus, $32956 \quad (\quad 7$

Saying, How oft can I have 7 in 32? I can have 4 times, therefore I set 4 in the Quotient, and say 4 times 7 is 28, take 28 out of 32 rests 4, to be set over the 2, and Cancel the 32 and the 7, and the Sum stands thus. Next, I remove the Divisor 7 under the 9, and say, How oft can I have 7 in 49? I can have 7 times, therefore I set 7 in the Quotient, and say 7 times 7 is 49, take 49 from 49 rests 0; therefore I Cancel the 7 and the 49, and there remains Uncancel'd 56, as in the Margin. Next, I remove the Divisor 7, and set it under the Figure 5, saying, How many times 7 can I have in 5? No times; therefore I set 0 in the Quotient, and the said 56 Uncancel'd remains still.

Lastly,

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Lastly, I remove the Divisor 7 to the last, that is under 6, and say, How oft can I have 7 in 56? Just 8 times, therefore I set 8 in the Quotient, and say 8 times 7, or 7 times 8, which is all one, is 56, take 56 from 56 rests 0. Thus the Number 32956 is divided into 7 parts, 1 part being 4708.

$$\begin{array}{r} 4 \\ 7 \overline{) 32956} \quad (4708 \\ \underline{28} \\ 49 \\ \underline{56} \\ 0 \end{array}$$

II. Divide 87960 l. among 20 Men.

$$\begin{array}{r} 87960 \\ 2 \quad 0 \end{array} \quad ($$

You see I set the Figure 2 to divide by, and the 0 at the end, in filling up the place of Unites, but to Divide it I do thus, saying, How oft can I have 2 in 8? I find 4 times, so I set 4 in the Quotient, and say 4 times 2 is 8, take 8 from 8 rests 0; then I remove the Divisor 2, and set it under the 7, &c. as of the Sums before.

The same is to be observ'd when you divide 10, 100, &c. or 30, 40, 200, &c. And for Practice, take these two Sums ready done up.

$$\begin{array}{r} 1223 \\ 24070 \overline{) 12345} \\ \underline{4814} \\ 7531 \\ \underline{7214} \\ 317 \end{array}$$

$$\begin{array}{r} 458 \\ 40754 \overline{) 6789} \\ \underline{16108} \\ 5179 \\ \underline{5118} \\ 61 \end{array}$$

III. Let 20736 l. be divided among 12 Men.

$$\begin{array}{r} 20736 \\ 12 \overline{) 20736} \end{array} \quad ($$

M 5

Saying,

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Saying, How oft can *I* have one in the Figure 2 that stands over it. *I* take but one (the reason thereof you make known hereafter) therefore *I* set one in the Quotient, and say once one in the Quotient, and 1 in the Divisor, is but 2; take 1 from 2 rest 1, to be

12
20736
12

set over the 2, and *I* cancel the the 2, and the 1 below the 2. Next, *I* Multiply the 1 again in the Quotient, into the 2 of the Divisor, saying once 2 is 2, take 2 from the 10 above rests 8, to be set over 0, and Cancel the 10, and the 2 below, so is the Divisor once wrought, as in the Margin above.

But here *Note*, If *I* had begun the Sum thus, How oft can *I* have 1 in 2, two times, and had set the Figure 2 in the Quotient (to be multiplied into 12, the Divisor severally) thus, saying 2 times 1 is 2, take 4 from 2 rests 0, then must *I* have Cancelled the first Figure 2 in the Sum, and the 1 under it, next 2 in the Quotient, and 2 in the Divisor Multiplied, makes 4, take 4 from 0 above *I* could not, therefore *I* begun the Sum as at first.

Young Man, be never the more discouraged for the Directions being large, it will be the more easie if thou writest the Figures in the Sum, as thou pleasest, and be sure to be perfect in the working of one Divisor before thou proceeds to the next, that when thou hast overcome this Rule, the following will be both pleasant and profitable.

Next, *I* remove the Divisor 12 to the second place, setting 2 under the 7, and 1 under 2, saying, How oft can *I* have 1 in the 8? *I* take but 7
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times (for the Reason above)
 therefore I set 7 in the Quotient, $\begin{array}{r} 183 \\ 20736 \end{array}$ (17
 and Multiply it severally into 12 $\begin{array}{r} 122 \\ \times \end{array}$
 the Divisor thus saying 7 times 1
 is 7, take 7 from 8 rests 1 to be
 set over the 8, and I cancel the 8
 and the 1 under it, then 7 times 2 is 14, take 14
 from 17 above it, rests 3 to be set over the 7, and
 Cancel the 17, and the 2 of the Divisor, and there
 remains of the Dividend 336 Uncancel'd, as in the
 Margin above.

Next, I remove the Divisor 12 to the third
 Place, and set it just under the 3, saying, How
 oft can I have 1 in 3? I say 2 times, therefore
 I set 1 in the Quotient, and Mul-
 tiply it into the Divisor 12, as $\begin{array}{r} 11 \\ 889 \end{array}$ (172
 the other, saying 2 times 1 is 2, $\begin{array}{r} 20736 \\ 1222 \end{array}$
 take 2 from 3 rests one to be set
 over the 3, and Cancel the 3. $\begin{array}{r} 11 \\ 1222 \end{array}$
 Next 2 times 2 is 4, take 4
 from the 13 rests 9, to be set
 over the 3, and Cancel the 13, and there remains
 96 Uncancelled, as above.

Lastly, I remove the Divisor 12 to the last
 place, saying, How oft can I have 1 in the 9
 above? I say 8 times, and there-
 fore I set 8 in the Quotient, (and $\begin{array}{r} 111 \\ 2899 \end{array}$
 Multiply the 9 into the Divisor $\begin{array}{r} 20736 \\ 12222 \end{array}$ (1728
 12 as before) saying 8 times 1
 is 8, take 8 from 9 rests 1 to be
 set over the 9, and Cancel the 9.
 Next, 8 times 2 is 16, take 16
 from 16 above, rests 0. So that if 20736 l. be
 divided among 12 Men, each Man is to have
 1728 l.

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VI. If the Kings Revenue comes to 250000 l. by the Year, How much comes it to by the Week?

Divide by 52, the Weeks in one Year.

Set the Sum thus.
$$\begin{array}{r} 250000 \\ 52 \end{array} \text{C}$$

First, I say how many times 5 can I have in 25, 5 times (for the reason above) so I set 4 in the Quotient, and Multiply the 4 in the Divisor 52 severally, as 4 times 5 is 20 take 20 from 25 rests 5, Cancel the 2 that stands for 20, and the 5 remains. Next 4 times 2 is 8, take 8 from the 0 above I cannot, therefore I borrow 10 as in *Substraction*, and suppose 10 in the place of the 0, then I say take 8 from 10 rests 2 to be set over the 0; and because I borrowed 10 at the place of 0, I pay it again at the next Figure towards the right Hand, as in *Substraction*, saying 1 that I borrowed from 5 rests 4, which 4 I set under the 5, and Cancel the 5 and the Divisor 52; so that there remains Uncancelled of the Dividend 42000 as above.

Next, I remove the Divisor 52 setting the 5 under the 2, and the 2 under the next Cypher, saying, how oft can I have 5 in the 42 above, I can have 8 times, so I set 8 in the Quotient, saying 8 times 5 is 40, take 40 from 42, rests 2, and I Cancel the 4. Next, 8 times 2 is 16, take 16 from 20 rests 4 which 4 I set over the 0 of 20, and Cancel the 20, and there remain Uncancelled of the Dividend just 400 as above.

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Next, I remove the Divisor 52, setting it a place further, as before saying, How oft can I have 5 in the Figure 4 above it? I can have no times, therefore I set 0 in the Quotient, and Cancel the Divisor, and remove it to the last place, saying how oft can I have 5 in 40 I can have 7 times, therefore I set 7 in the Quotient, and say 7 times 5, is 35 take 35 from 40 rests 5, which 5 I set over the 0 of the

$$\begin{array}{r} (3 \\ 4245(6 \\ 259000(4804 \\ 52222 \\ 888 \end{array}$$

40, and Cancel the 40. Next 7 times 2 is 14, I take 4 of the 14 from 0, I say I cannot, therefore as above, I borrow 10, so can I take the 4 from 10 rests 6 to be set over the 0. Lastly, The 1 of the 14, and the 1 that I borrowed makes 2, take 2 from 5 rests 3 to be set over the 5; so that the Remainder is 36, hooked in by Crooked Lines as above.

So that if the Kings Revenue for one Year comes to 250000 l. it is by the Week 4807 l. Remainder 36, is so much of a Pound, or 20 s. as it wants of 52, or if 20 s was divided into 52 parts, it is 36 proportionably.

V. In 42952 square Poles or Perches of Land,
How many Acres, Rodes and Poles?

See the fifth Example in *Multiplication*. Now because there are 16 Foot and a $\frac{1}{2}$ in a square Pole of Land both ways, and that 160 such Poles make an Acre, the Poles must be divided by 160, and also because there is a 0 in the Divisor, on the right Hand, set down the Sum

$$\begin{array}{r} \text{Thus } 42952 \\ 16 \ 0 \end{array} ($$

First,

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First, Saying, How oft can I have 1 in the Figure 4 above it? I must have but 2 times, so I set 2 in the Quotient, which 2 is to be Multiplied into the 16, saying 2 times 1 is 2, take 2 from 4 rests 2, to be set over the 4, and I Cancel the 4 and the 1 under it, and say 2 times 6 is 12, I take 2 of the 12 from 2 above the 6, rests 0, and the 1 belonging to the 12 from the 2 above rests 1, and the Divisor 16 I remove as 1 under the 6, and the 6 under the 9.

Next, I say, How oft can I have 1 in the 10 above 6 times (but above 9 I can never take being the biggest Figure (so I set 6 in the Quotient, and say 6 times 1 is 6, take 6 from the 10 above, rests 4 to be set over the 0 of the 10, and Cancel the 10; then say 6 times 6 is 36 I take the 6 of the 36, out of the 9 rests 3, and Cancel the 9; then the 3 of the 36 I take from 4, and set 1 over it, and there remains Uncancelled of the Dividend, 1352 l. as above.

Next, I remove the Divisor 16 (as 1 under 6) and the 6 under the 5, and fills up the last place, saying how oft can I have 1 in the 13 above, I must have 8 times, therefore I set 8 in the Quotient and say 8 times 1 is 8, take 8 from the 13 rests 5 to be set over the 12, and Cancel the 13. Next, 8 times 6 is 48, take 48 from 55 rests 7 to be set over the 5 next the right Hand, the Answer is 268 Acres, and the Remainder 72 are Poles, which are to be divided by 40, (the Poles in a Rod) thus:

1
20
42952
16 0 (2

1
14
263
42952
1660
1 (26

1
148 Acres
2037
42952
1666 0 (268
11

Note
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IX. A
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Note

Note, That the Quotient is 1 Rod, and the Remainder 32 are (3 R. Poles, therefore 42952 Poles of 7(2 (1 Land being Reduced are 268 43 Arces, 1 Rod, and 32 Poles; but to Reduce any Number of Acres, Rods, and Poles into Poles, see IX. *Ex.* in *Reduction*, and the V. of *Multipliation*.

IX. *A Penny Idly spent might buy a Yard square of Land, that is, 9 square Feet, after the Rate of 20 l. the Acre.*

Example, In an Acre of Land are 43560 square Feet; and in 20 l. are 4800 d. which divide thus:

Saying, How oft can I have 4 in 43, (I can but have 9 times as 7(2 afore said) so I set 9 in the Quoti- 438(60 (98 ent to be severally Multiplied in- 4800 to the Divisor, saying 9 times 4 is 36, (which 36 as in *Substraction*, I take from the 43) take 6 from 3 I cannot, but borrow 10, and add to the 3 makes 13, then 6 from 13 rests 7, which I set over the 3, and Cancel the 3: Next, for the Figure 3 of the 36, and the 1 I borrowed makes 4, therefore I take the 4 from 4 and Cancel it.

Lastly, 9 times 8 is 72 take 72 from 75 rests 3, which I set over the 5, and the Remainder is 360, which are divided from the other Figures, by Lines:

So that a Penny buys somewhat more than 9 Foot, thus proved by Vulgar Fractions, therefore draw a Line, and set the Remainder is 360 on the top of the Line, and call it Numerator, and set the Divisor 4800 under the Lines, and call it Denominator,

360

360
 ——— so that if a
 Thus 4800

Foot was divided into 4800 parts, the 360 are so many parts of that Number.

Therefore Multiply the Numerator 360 by 144 (the square flat Inches in a Foot of Land or Board) the Product is 51840, which divide by 4800 the Denominator, and the Quotient will be almost 13 square Inches more than the said 9 Foot for a Penny.

VII. *If 7306242 l. are to be equally levied upon 9034 Parishes, how much must each Parish pay?*

Divide the Pounds by the Parishes, and the Quotient shews the Pounds each Parish is to contribute.

Set the Sum thus.
$$\begin{array}{r} 7306242 \\ 9034 \end{array} \quad ($$

First, How oft can I have 9 in 73; I set 8 in the Quotient, which 8 is to be Multiplied into the Divisor 9034 severally. Thus, saying 8 times 9 is 72, take 72 from 73 rests 1 to be set over the 3, and I Cancel the 73. Next 8 times 3 is 24, I take the 4 of the 24 from 6 rests 2, which 2 I set over the 6, and Cancel the 6. Next the 2 of the 24 I take from 10 rests 8, which 8 I set over the 10, and Cancel the 10. Next I say 8 times 4 is 32, I take the 2 of the 32 from 2, rests 0 to be set over it: Then the 3 of the 30 I take from 2, but that I cannot do, therefore

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I borrow 10 and add to the 2 makes 12, then I say take 3 from 12 rests 9, to be set over the 2 and Cancel the 2. *Lastly*, The 1 that I borrowed at the 2, I must pay at 8. saying 1 from 8 rests 7, which I set over the 8, and there remains of the Dividend Uncancelled 79042, as above.

Next, I am to remove the Divisor 1 a place further and say how oft can I have 9 in the Figure above, that is 7, I say no times, therefore I set 0 in the Quotient and Cancel all the Divisor, and remove it to the first place.

79
1820
7306242 (801.
9034
903

Saying, How oft can I have 9 in the 79 above, I say 8 times, therefore I set 8

(the last Figure) in the Quotient, saying 8 times 9 is 72, take 72 from 79 rests 7, which 7 I set over the 9, and Cancel the 79. Next 8 times 3 is 24, (the 4 of the 24) I take from the 4 above the 3, rests 0, then the 2 (of the 24) to take from 0 I cannot, but borrow 10, saying 2

(6
7(7
798(7
18200(0 (808
5306242
903444
2933
90

from 10 rests 8, which 8 I set above the 0, and the 1 I borrowed there I take from the 5, rests 4.

Lastly, 8 times 4 is 32, (the 2 of the 32) I take from 2 rests 0, to be set over it. Next, for the 3 of the 32 I am to take out the 0 over the 4, but I cannot, therefore I borrow 10, saying 3 from 10 rests 7. Next, 1 that I borrowed for the 7, I take out of the 8 rests 7, also that the Remainder is 67701.

Now, if 7306242 l. are to be equally levied upon 9034 Parishes, as above, then each Parish is to

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to contribute 8081. but yet there remains the 67701. to be divided, which you may reduce into Pence by the first Example in Reduction, and the Product of Pence divide also by 9034 the Parishes, and the Quotient shews the number of Pence more to be added to each Parish.

Proof of Division.

Division is best prov'd by Multiplication, for if you Multiply the Quotient by the Divisor, the Product and Remainder, if any, will be equal to the Dividend.

Example.

$$\begin{array}{r}
 \text{Dividend.} \quad 370894 \quad \begin{array}{l} 1201 \quad 2(2 \\ 370894 \end{array} \quad \begin{array}{l} 92723 \\ 4 \end{array} \quad \text{Quotient.} \\
 \hline
 \text{Dividend,} \quad 370894 \quad \text{Product.}
 \end{array}$$

Note, That I set the Divisor 4 under the Quotient, and say 4 times 3 is 12, and the Remainder 2 makes 14, &c.

To prove this Division-Sum by a Cross.

First, Cast away the Nines (as is taught in the Proof of Multiplication) out of the Dividend, and set the Remainder (which, in this Example is 4) over the Cross.

Secondly, Cast away the Nines out of the Divisor, and it is but 4, to be set at the side of the Cross.

Thirdly,

$$\begin{array}{c}
 \begin{array}{cc} 4 & 5 \\ 4 & 4 \end{array}
 \end{array}$$

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Thirdly, Cast away the Nines out of the Quotient, and the Remainder is 5, to set on the other side of the Cross.

Lastly, I Multiply the Figures on each side the Cross together, as 4 times 5 is 20, to which I add the Remainder 2 makes 22; and say 2 and 2 is 4, which 4 I set under the Cross, being the same Figure that is over the Cross, shews that the Sum is rightly divided.

Note, That the Young Man may be the more perfect in this useful Rule of *Division*, for his Encouragement, I shall give him the following Sums for Practice, setting Q. for the Quotient, and R. for the Remainder.

$$\begin{array}{r} 59942 \\ 86 \end{array} \overline{) 697} \text{ Q.} \quad \begin{array}{r} 191520 \\ 92 \end{array} \overline{) 3683} \text{ Q.} \\ \text{R. 4}$$

$$\begin{array}{r} 52500 \\ 25 \end{array} \overline{) 000} \text{ Q.} \quad \begin{array}{r} 87525 \\ 112 \end{array} \overline{) 781} \text{ Q.} \\ \text{R. 53}$$

$$\begin{array}{r} 456832 \\ 242 \end{array} \overline{) 1335} \text{ Q.} \quad \begin{array}{r} 61404 \\ 344 \end{array} \overline{) 178} \text{ Q.} \\ \text{R. 262} \quad \text{R. 172}$$

$$\begin{array}{r} 114241 \\ 39 \end{array} \overline{) 2929} \text{ Q.} \quad \begin{array}{r} 356409 \\ 597 \end{array} \overline{) 597} \text{ Q.} \\ \text{R. 10}$$

REDUCTION.

*Reduction such Change of Things doth make,
That their true Value they do not forsake;
Take which thou wilt, the Quantity remains,
In Quality they only change their Strains.*

Reduction is wrought by the foregoing Rules, for any greater Number or Name is turned to a lesser by *Multiplication*. For

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For if you Multiply Pounds in Money by 20, the Product is Shillings: Or Shillings by 12, the Product is Pence; or Pence by 4, the Product is Farthings.

Any lesser Number or Name is turned into a greater by *Division*, for if you divide any Number of Farthings by 4, the Quotient shews the Pence, or Pence divided by 12, shews Shillings in the Quotient; and Shillings divided by 20, gives in the Quotient Pounds in Money, &c.

896 l. *How many Shillings, Pence, and Farthings?* III. *How many Shillings, Pence, and Farthings is in*

	896 l.		l. s. d.
	20		136-13-8
			20
Shillings	17920	Shillings	3273
	12		12
	35840		6554
	17920		3273
Pence	215040	Pence	39284
	4		4
Farthings	806160	Farthi.	157136

III. In

H. In
thing
Pence,
Pound

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444444
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22
192
215049
122222
1111
11
17920
2220

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H. In 860160 Far-
things, How many
Pence, Shillings, and
Pounds?

First, According to
the Rule before, I am
to Multiply the 163 l.
by 20, then I was to
set the Cypher 0 under
the Line, but instead of
that I set 3 of the 13 s.
Next, 2 times 3 is 6,
and the 1 belonging to
the 13, makes 7, &c.
And Multiplying the
Shillings by 12, I add
the 8 d.

2
860160 (215040 d.

444444

1

22

102

215049 (17920 s.

122222

1111

11

17920 (896 l.

2220

IV. In

. In

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IV. In 7981. How many Nobles, Marks, Crowns, Shillings, Pence, and Farthings?

		1.	798
Nobles in 20s.		3	
Nobles in all			2394
The Nobles being 2394 I divide them by 2, because 2 Nobles is a Mark, or 13 s. 4 d. } 1197 Marks 2394 2222			
		1.	798
			799
Crowns in 20s.		4	
Crowns in all			3192
		5	
Shillings in all			15960
		12	
			31920
			15960
Pence			191520
		4	
Farthings			766080

The Weights and Measures ought to be by *Magna Charta*, the same all over *England*, that is, according to the King's Standard kept in the *Exchequer* by the Clerk or Comptrouler of the *Market*.

The Weight now used throughout all *England* are of two sorts, the one called *Troy-Weight*, and the

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the other *Averdupois*; the first containing 12 Ounces, and the other 16 in the Pound; but the Ounce *Averdupois* is lighter than the Ounce *Troy*, by almost a 12th part; for, whereas in *Troy-Weight*, the Ounce consists of 480 Grains the Ounce *Averdupois* containeth but 438.

By the *Troy-Weights* are weighed Pearls, Precious Stones, Gold, Silver, Bread, all manner of Corn and Grain; and this Weight the *Apothecaries* do, or ought to use.

By *Averdupois* are weighed all *Saith the Ant-Grocery Ware, Flesh, Butter, thor of the Cheese, Iron, Hemp, Flax, Tal- New State of low, Wax, Lead, Steel, and all England.* things whereof comes waste. In

consideration whereof 112 Pound *Averdupois*, goes to a Hundred Weight, and proportionably 56 Pound to half a Hundred, and 28 to a quarter, or Tod. A Stone amongst the *London Butchers* makes 8 Pounds of this Weight, but in the *Country* it is for the most part 14.

In *Troy-Weight* 20 Grains makes a Scruple, thus marked $\mathfrak{S}$, 3 Scruples make a Dram $\mathfrak{d}$, 8 Drams an Ounce $\mathfrak{z}$, and 12 Ounces a Pound $\mathfrak{lb}$.

In *Averdupois-Weight* 16 Drams make an Ounce, 16 Ounces a Pound, 28 Pound a Quarter, 4 Quarters a Hundred, and 20 Hundred a Ton.

In *Troy-Weight* 24 Grains make a Penniweight Sterling, 20 Penniweights an Ounce, and 12 Ounces a Pound. And when Wheat is at 5 Shillings the Bushel, the Penny Wheaten-Loaf, is then, by the Statute to weigh 11 Ounces *Troy*, and three halfpenny White Loaves to weigh as much; but the Household Penny-Loaf is to weigh 14 *Troy Ounces* and 2 thirds. See VI. *Example in Addition.*

As for the Weight called *Venice-Ounce*, used here

here, as in other Countries, by *Silk-men*, there is no Standard of it, nor is it allowed by Law, this Ounce being but 13 penniweights and 12 Grains, it falls out that 12 Ounces *Venice*, is but 8 Ounces 4 Penniweights *Troy*, and 9 Ounces *Averdupois*.

Applicative Measures, or things measured Outwardly.

OF this sort there is first, 3 Barley Corns in length an *Inch*, or *Fingers* breadth, 4 whereof make a *Handful*, and 12 *Inches* a *Foot*: Now 3 *Foot* makes a *Yard*, and 1 *Yard* and a quarter an *Ell*. Five *Foot* makes a *Geometrical Pace*, 6 a *Fathom*, 5 *Yards* and a half, or 16 *Foot* and a half *Perch*, *Pole* or *Rod*, 40 *Perches* in length a *Furlong*, 8 *Furlongs*, or 330 *Perches*, an *English Mile*, and 3 *English Miles* a *French League*.

But this observe by the way; that by a Statute under the Reign of King *Henry* the VII. an *English Mile* ought to be 1760 *Yards*, or 5280 *Foot*, that is 280 *Foot* more than the *Italian Mile*. So that an *English Mile* is *Furlongs* 8, *Chains* of 4 *Perches* long 80; *Paces* 1056. *Ells* 1408, *Links* of the *Chain* 8000. *Inches* 63360, or *Barley Corns* 190080. Now an *Acre* of *Land* in *England* consists of 40 *Perches* in length, and 4 in breadth; a *Yard-Land*, commonly of 30 *Acres*; and an *Hide* of *Land* of 100 *Acres*.

In a *square Mile*, are *Acres* 640, *Chains*, 6400 *Perches* 102400, *Paces* 1115135, *square Links* 640000000, or *square Inches* 4014189600.

Of Receptive Measure, that is things Measured inwardly.

First, For *Liquid-Measure*, or things that are wet; as a Pint, which is subdivided into lesser parts, as Half a pint, a Quartern, or quarter of a Pint. Now 2 Pints make a Quart, 2 Quarts a Pottle, 2 Pottles a Gallon, 8 Gallons a Firkin of Ale, and 9 a Firkin of Beer; two Firkins of either sort makes a Kilderkin, and 2 Kilderkins a Barrel. But still the difference in the Number for Gallons as to Beer and Ale ought to be minded and allowed; for as a Kilderkin of Beer contains 18 Gallons, and one of Ale 16; a Barrel of Beer being double a Kilderkin, contains 36 Gallons, and one of Ale but 32. Now a Barrel and a half of Beer (being 54 Gallons) make a Hogshead, two Hogsheads a Pipe or Butt, and 2 Pipes a Tun.

Note, That a Barrel of Butter, or Soap, is the same with a Barrel of Ale. As for *Wine-Measures*, they fall so much short of those of Ale and Beer, that 4 Gallons of these make 5 Gallons of Wine-Measure. Thus they hold proportion, as 4 to 5, of these Gallons a Runlet of Wine holds 18, half a Hogshead 31, and a half Tierce 42, a Hogshead 63, and a Puncheon 84, a Pipe or Butt 226, a Tun 252.

Secondly, For dry things, such as Corn or Grain, there is first the Gallon, of a size between the Wine, and the Beer-Gallon, 2 of these Gallons make a Peck, 4 Pecks a Bushel, 4 Bushels a Comb, or Curnock, 2 Curnocks a Quarter, 10 Quarters a Last or Wey.

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V. In 32 Acres, 3 Rods, and 27 Poles of Land
How many Poles?

A.	R.	P.
32	3	27
160	40	
1920	120	
32		
5120 Poles		
120		
27		
5267 Poles in all.		

Note, That here
I Multiply 32 by
160, the Poles in
an Acre, and the
Product is 5120;
and Multiply the
Rods by 40, the
Poles in a Rod,
gives 120 Poles,
to added to the
other, with the
27 odd Poles make
5267 Poles in all:

VI. In 881. Troy, How many Ounces, Penny-weights
and Grains? See the VI. Example in Addition:

881
12
176
88
1056 Oun.
20
21120 Pen. Weig.
24
84480
42240

Proof.	P. W.
1224	
506880	(21 120
244444	
2222	
21120	(Oun. 1056
22220	
20	Pound. 88
1056	
122	
1	

Note, That when Wheat is at 5 s. the Bushel,
the Penny Wheaten Loaf is then, by the Statute,
to weigh 11 Ounces Troy, and Three-half-penny
white

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Ounces,
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white Loaves to weigh as much, but the Household penny Loaf is to weigh 14 Troy Ounces, and 2 thirds: If the penny Wheaten Loaf weighs 11 Ounces, when Wheat is sold for 5 s. the Bushel, what must the same Loaf weigh when Wheat is sold for 10 s. the Bushel?

The Rule.

Multiply 60, (the Pence in 5 s.) by 11 Ounces, and that Product divide by 120 (the Pence in 10 s.) the Quotient gives 5 Ounces, and 60 remaining, and because 60 (the Remainder) is half the Divisor 120; therefore, the Answer is 5 Ounces and an half, the Penny Wheaten Loaf is to weigh when Wheat is sold for 10 s. the Bushel. A Bushel of Meal weighs 56 Pound *Averdupois*; and 68 Pound 1 Ounce, 12 Drams *Troy*. A Gallon of Wheaten Meal weighs 7 Pound *Averdupois*, and so 8 Pound, 6 Ounces, 4 Drams *Troy*. An Ounce wanting in 36 by the Bakers, is the Forfeiture of the Pillory.

A Miller, if he carry and recarry his Grist, is allowed 4 Pound, or Pints, in the Bushel, both for Toll and Waste, but if it be brought to him and carried back by the Owner, he ought to take but 2 Pound out of every Bushel, the waste in grinding about 1 lb. in the Bushel.

In 8796 Lasts, how many Quarters, Bushels, and Pecks? Multiply the Last by 10, the Product is the Quarters, because 10 Quarters is a Last, The Quarters Multiply'd by 8 brings them into Bushels, and the Bushels by 4 brings them into Pecks. So that if you mind the several Denominations, or Parts you may reduce all sorts of Weights or Measures, backwards and forwards, by Multiplication and Division only; for if I give many Examples at large, it will too much swell the Book, which I chiefly intend for the Poorer sort of People.

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A Table directing how to Buy and Sell by the 100.

d. q.	l. s. d.	d. q.	l. s. d.	d. q.	l. s. d.
0 1	0 2 4	8 1	3 17 0	16 1	7 11 8
0 2	0 4 8	8 2	3 19 4	16 2	7 14 0
0 3	0 7 0	8 3	4 1 8	16 3	7 16 4
1 0	0 9 4	9 0	4 4 0	17 0	7 18 8
1 1	0 11 8	9 1	4 6 4	17 1	8 1 0
1 2	0 14 0	9 2	4 8 8	17 2	8 3 4
1 3	0 16 4	9 3	4 11 0	17 3	8 5 8
2 0	0 18 8	10 0	4 13 4	18 0	8 8 0
2 1	1 1 0	10 1	4 15 8	18 1	8 10 4
2 2	1 3 4	10 2	4 18 0	18 2	8 12 8
2 3	1 5 8	10 3	5 0 4	18 3	8 15 0
3 0	1 8 0	11 0	5 2 8	19 0	8 17 4
3 1	1 10 4	11 1	5 5 0	19 1	8 19 8
3 2	1 12 8	11 2	5 7 4	19 2	9 2 0
3 3	1 15 0	11 3	5 9 8	19 3	9 4 4
4 0	1 17 4	12 0	5 12 0	20 0	9 6 8
4 1	1 19 8	12 1	5 14 4	20 1	9 9 0
4 2	2 2 0	12 2	5 16 8	20 2	9 11 4
4 3	2 4 4	12 3	5 19 0	20 3	9 13 8
5 0	2 6 8	13 0	6 1 4	21 0	9 16 0
5 1	2 9 0	13 1	6 3 8	21 1	9 18 4
5 2	2 11 4	13 2	6 6 0	21 2	10 0 8
5 3	2 13 8	13 3	6 8 4	21 3	10 3 0
6 0	2 16 0	14 0	6 10 8	22 0	10 5 4
6 1	2 18 4	14 1	6 13 0	22 1	10 7 8
6 2	3 0 8	14 2	6 15 4	22 2	10 10 0
6 3	3 3 0	14 3	6 17 8	22 3	10 12 4
7 0	3 5 4	15 0	7 0 0	23 0	10 14 8
7 1	3 7 8	15 1	7 2 4	23 1	10 17 0
7 2	3 10 0	15 2	7 4 8	23 2	10 19 4
7 3	3 12 4	15 3	7 7 0	23 3	11 1 8
8 0	3 14 8	16 0	7 9 4	24 0	11 4 0

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Rule.]

The Use of this Table

If you buy any thing by the Hundred, accounting 112 Pound to the Hundred, and would know, by the Pound, what the Hundred is valued at.

Example I.

If you buy Goods at 4 Pence 3 Farthings the Pound, look in the Table for 8*l.* 3*q.* in the first Column, and against it in the second Column you find 2*l.* 4*s.* 4*d.* and so much at that rate 112 Pound comes to.

Example II.

If 1 C weight, that is 112 pound, cost 4 pound 1 Shilling 8 pence, to know how much it is by the Pound, look 4*l.* 1*s.* 8*d.* in the fourth Column of the Table, and right against it in the Column next the left hand you may find 8*d.* 3*q.* and so much at that rate it comes to by the pound.

Again, if you buy one Hundred weight of Goods for 4 pound 1 shilling 8 pence, and retail it at 10 pence the pound, it comes to at that rate 4*l.* 13*s.* 4*d.* take 4*l.* 1*s.* 8*d.* from it, and you will find your self by the remainder 11*s.* 8*d.* gainer, &c. [See the V. Example in Addition, and the V. Example in the Golden Rule.]

*Several Foreign Gold and Silver Coins
reduced to our Standard.*

GOLD COINS.	Weight.			Value.		
	o	dw.	gr.	l.	s.	d.
French Pistole —————	0	04	08	0	17	04
French Lewis —————	0	03	14	0	14	04
Holland Rider —————	0	06	10	1	05	09
Hungary Ducket —————	0	02	06	0	09	08
Spanish Pistole —————	0	04	08	0	17	04
Flanders Albertus —————	0	03	08	0	13	00
Double Sovereign of Flan.	0	07	3½	1	08	06
Italian Pistole —————	0	04	06	0	16	07
Gilder of Porthono —————	0	02	03	0	06	10
Gilder of Matthias } Emperor. ————— }	0	02	03	0	07	02
Gilder of Noremburgh ———	0	02	03	0	07	07
Half Cardinal Angel —————	0	01	20	0	06	04
Culkeen of Venice —————	0	02	05	0	09	07
A Danish Coin with a } Crown. ————— }	0	03	20	0	15	04
SILVER.	Weight.			Value.		
	o	dw.	gr.	l.	s.	d.
Holland Dollar —————	0	18	5	4	04	00
Lyon Dollar —————	0	17	18	3	04	02
Duckatoon of Flanders ———	1	00	22	5	04	00
Rixdollar of the Empire ———	0	18	15	4	05	03
Mexico Ryal —————	0	17	12	4	04	02
Sevil Ryal —————	0	17	12	4	04	03
Old Cardeucs —————	0	06	3½	1	06	01
					French	

French
Double
Single
St. M
Double
Crofs
Zelan
Old P
Ferdin
Prince
lar,
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Portug
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Eng

A Fiv
Jacob
Carol
A G

SILVER.

	Weight.			Value.		
	o.	dw.	gr.	s.	d.	f.
French Lewis	0	17	11	4	04	01
Double Miltez of Portug.	0	14	04	3	06	01
Single Miltez of Portug.	0	07	02	1	09	00
St. Mark of Venice	0	10	04	2	06	00
Double Dutch Styver	0	01	00	0	01	03
Cross Dollar	0	18	00	4	02	01
Zeland Dollar	0	13	00	2	07	00
Old Philip Dollar	1	02	00	5	00	00
Ferdinando Dollar 1623	0	18	06	4	03	00
Prince of Orange Dollar, 1624.	0	18	06	4	03	03
Leopoldus Dollar, 1624.	0	18	02	4	03	01
Rodolphus Dollar, 1607.	0	18	07	4	04	00
Maximilian Dollar, 1616	0	18	02	4	05	00
Portugal Testoon.	0	05	00	1	02	03
New-Quarter of Fren. Lewis.	0	04	09	1	01	00
Spanish Dollar, 1620.	0	13	00	2	11	01

English GOLD.

	l.	s.	d.
A Five Guinea-Piece, is	5	07	06
Jacobus, is	1	05	00
Carolus, is	1	03	06
A Guinea, is	1	01	06

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			<i>l.</i>	<i>s.</i>	<i>d.</i>
1 Pound Troy of Gold	} is worth {	40--18--4 $\frac{3}{4}$			
1 Pound <i>Aver.</i> of Gold.		49--13--8 $\frac{1}{2}$			

1 Pound Troy of Silver.	} is worth {	03--03--00
1 Pound <i>Aver.</i> of Silver.		03--15--3 $\frac{1}{2}$

A Hundred Pound in Gold weighs 1 Pound 11 Ounces and 3 quarters.

A Hundred Pound in Silver weighs 26 pound 4 Ounces *Averdupois*.

More of Foreign Coin reduced to English Money.

Spanish Money.

6 Carnados	} make 1 {	Mervid,
54 Mervids		Ryal, or 6 <i>d. English</i> ,
11 Ryals		Ducat,
8 Ryals		piece of 8 or 4 <i>s. Eng.</i>
4 Quartiliards		Ryal, or 6. <i>d English</i> .

Portugal Money.

40 Res	} make 1 {	Ryal or 6 <i>d En</i>
2 $\frac{1}{2}$ Ryals		Testoon,
4 Testoons, or 10 Ryals		Ducat,
2 $\frac{1}{2}$ Ducats		Milt of Gold,

French Money.

12 Deniers	} make 1 {	Soulx, Sous, or Sol <i>iq En</i> .
20 Soulx		Frank, or Liver.
16 Soulx		Cardecue.
4 Carducas		Crown.

Scotch-

Scotch-Money.

1 Small piece	} makes	{	2 d. 1 q. English
2 Small pieces			1 Noble Scot. or 6 d. 3 1/2 En.
2 Noble Scotch			1 Mark, or 13 d. 2 q. En.
3 Nobles Scotch			1 l. Scotch, or 20 d. En.

Irish-Money.

2 Ob, or 4 d. 2 En.	} is	{	1 Harper, or 9 d. Eng.
20 Harpers			1 l. Irish, 15 s. Eng.

Flemish-Money.

8 Pence	} is	{	1 Groat.
2 Groats			1 single Stiver.
2 single Stiv.			1 double Stiv. or 3 1 q. Eng.
20 single Stiv. or 10 double			1 Guilder 3 s. 4 d. Eng.
10 Guilders			2 Pound.

Holland Money.

A Doit	} makes	{	8.
8 Doits			1 Stiv. 3 q. 2/3 and 25 Doit
2 Stivers			1 Doppelgen.
6 Stivers			1 Shilling Holl. 11 1/2 En.
1 Rix-Dollar			50 Stivers, 4 s. 6 d. Eng.

Persian-Coin

2 Beestees } is { 1 Shawhee.
 2 $\frac{1}{2}$ Shawhees } 1 Lauree.
 2 Shawhees } 1 Mammoodce.

Note, That 22 d. in our *English* Copper Half-pence, and Farthings weighs 1 l. *Averdupois*, and 112 l. Weight of them, almost 10 l. in Silver Coin.

Table

	T
	0
	1
	1
	i
	d
	T
Years 1	1
2	1
3	1
4	1
5	1
6	1
7	1
8	1
9	1
10	1
11	1
12	2
13	2
14	2
15	2
16	2
17	2
18	2
19	3
20	3
21	3
22	3
23	3
24	4
25	4
26	4
27	4
28	5
29	5
30	5
31	6

Tables

Tables of Use upon Use after 6 in the Hundred.

Years	The Increase of 1 l. stock by Interest upon Interest at 6 in the Hundred.				The Increase of 1 l. rent by Interest on Interest at 6 in the Hundred.				The worth of 1 l. stock rebating Interest on Interest at 6 in the Hundred.		
	l.	s.	d.	q.	l.	s.	d.	q.	s.	d.	q.
1	1	1	2	1	1	0	0	0	18	10	1.
2	1	2	5	2	2	1	2	1	17	9	2
3	1	3	9	3	3	3	8	0	16	9	2
4	1	5	3	0	4	7	5	3	15	10	0
5	1	6	9	0	5	12	8	3	14	11	1
6	1	8	4	1	6	19	6	0	14	1	0
7	1	10	0	3	8	7	10	2	13	3	3
8	1	11	10	2	9	17	11	1	12	6	2
9	1	13	9	1	11	9	9	3	11	10	0
10	1	15	9	3	13	3	7	1	11	1	3
11	1	17	11	2	14	19	5	1	10	6	1
12	2	0	2	3	16	17	4	2	9	11	1
13	2	2	7	3	18	17	7	2	9	4	2
14	2	5	2	2	21	0	3	2	8	10	0
15	2	7	11	0	23	5	6	0	8	4	0
16	2	10	9	2	25	13	5	1	7	10	2
17	2	13	10	0	28	4	2	3	7	5	0
18	2	17	0	3	30	18	1	1	7	0	0
19	3	0	5	3	33	15	2	1	6	7	0
20	3	4	1	2	36	15	8	1	6	2	1
21	3	7	11	2	39	19	10	0	5	10	3
22	3	12	0	2	43	7	9	3	5	6	2
23	3	16	4	2	46	19	10	3	5	2	2
24	4	0	11	2	50	16	3	2	4	11	3
25	4	5	9	3	54	17	3	1	4	7	1
26	4	10	11	2	59	3	1	1	4	4	3
27	4	16	5	0	63	14	1	0	4	1	3
28	5	2	2	2	68	10	6	1	3	10	3
29	5	8	4	0	73	12	9	1	3	8	3
30	5	4	10	0	79	1	1	2	3	5	1
31	6	1	8	2	84	15	11	5	3	3	3

The Use of the three former Tables of Use upon Use, according to the rate of 6 in the Hundred.

FOR the first, if you would know to how much 1 pound Stock amounts (at Interest upon Interest) in any Number of Years not exceeding 31, seek the Number of Years in the first Column towards your left hand, under this Word Years, and there directly against the same you shall see the Sum desired.

Example.

Admit it be required to know how much 1 l. Stock amounts to at Interest upon Interest in 21 Years, look 21 under the word Years, and directly against the same you shall see 3 l. 7 s. 11 d. 2 q. which is the Sum desired

But suppose the Question were to find the Increase of 10 l. stock in the same Time, multiply the same by 10, or add the same 10 Times together, which makes 33 l. 19 s. 7 d. which is also the Sum desired. And thus may you work upon any Sum desired in any of the other Columns observing the Manner as is before, as the Propositions nominated in the Head of each Column do direct. And thus much for Compound Interest.

Now for simple Interest direct, I have composed the following Tables at the rate of 6 per Cent. whose Use is thus. Seek the Sum desired, and under the same you shall have the Interest due for one Year, or any Time under, namely from one Month to twelve, as is there expressed, which of it self is so plain that it needs no farther Explanation.

The

The Weight of a Twelve Penny Loaf, in
Averdupois Weight.

Price of a Bushel of Wheat	Wheaten Bread.			Household Bread.		
	s.	d.	p. o. d.	p. o. d.		
2—0			14—14—00	19—13—07		
2—3			13—14—02	18—08—04		
2—6			13—0—04	17—05—12		
2—9			12—4—00	16—05—06		
3—0			11—9—02	15—06—13		
3—3			10—15—06	14—09—14		
3—6			10—06—10	13—14—02		
3—9			9—14—11	13—03—09		
4—0			9—07—08	12—10—00		
4—3			9—00—14	12—01—03		
4—6			8—10—13	11—09—02		
4—9			8—05—04	11—01—12		
5—0			8—00—02	10—10—15		
5—3			7—11—07	10—04—10		
5—6			7—07—00	9—14—04		
5—9			7—02—01	9—09—04		
6—0			6—15—01	9—04—02		
6—3			6—11—08	8—15—05		
6—6			6—08—02	8—18—14		
6—9			6—05—00	8—06—11		
7—0			6—02—00	8—02—11		
7—3			5—15—03	7—14—15		
7—6			5—12—09	7—11—6		
7—9			5—10—01	7—08—1		
8—0			5—07—11	7—04—15		
8—3			5—05—07	7—01—14		
8—6			5—03—05	6—15—01		
8—9			5—01—04	6—12—06		
9—0			4—15—05	6—09—13		
9—3			4—13—08	6—07—05		
9—6			4—11—11	6—05—00		
9—9			4—10—00	6—02—12		
10—0			4—08—07	6—00—10		

The

The Young Man's Companion.
The use of the foregoing Table.

If the price of a Bushel of Wheat is 8s. what must be the Weight of a twelve penny Loaf of Household Bread?

Look for 8s. in the Column next the Left Hand, and against it is 7 l. 4. Ounces and 15 Drams.

Note, that P. over the figures shews pound weight; O for Ounces, and D for Drams, because 16 Drams makes an Ounce of Grocers weight.

I thought this Table may be of use to them that Buy their Bread of Bakers, and that they may weigh the Loves they buy by the Grocers weights, having no knowledge of Troy weight by which the Bakers are sised as Wheat rises, or falls (by the Magistrates Order.)

 *Note*, That if I pay a Merchant 897 l. to receive the value in Guinea's, at 21 s. 6 d. the piece.

First, I reduce the 897 l. into pence, make 215280 d. to be divided by 258 (the pence in one Guinea) the Quotient gives 834 Guineas, the Remainder being 108 and the Divisor 258, then if a Guinea was divided into 258, it is 108 parts of it, which 108 pence, not half a Guinea.

In the said 215280 d. how many *French* Pistoles, at 17 s. the piece? Divide by 204, (the Pence in a pistole) the Quotient gives 1055 pistoles, and a little more than half a pistole.

In the said 215280 pence, how many Dollars at 4 s. 8 d. the piece? Divide by 56, (the pence in a Dollar) the Quotient gives 3844 $\frac{1}{2}$ Dollars, the Answer.

Or in the said 215280 pence, how many Thirteen pence half-pennies? Reduce the pence into Farthings, and it makes 861120, the which divide

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vide by 54, (the Farthings in a Thirteen pence half-pennie, gives in the quotient 15246 Thirty pence half-pennies, &c.

By this Rule you may Reduce one sort of Coin into another of other Nations, when you know the value of each piece: This is of great use for Merchants and Travellers. [*See of Troy weight, in the Rule of Addition before.*]

GOLDEN RULE:

Or, The Rule of Three Direct.

ALL Questions in this Rule of Three, consist of Three Numbers, whereof two are always of one Kind, or Denomination. As in this Example.

If I give 10s. for 5 Yards, what shall I give for 15 Yards at the same Rate?

Now two of these are of the same Kind, that is, the Number of 5 and 15, which are both Yards, which place thus. The double Number, concerning which the Question is ask'd must always be in the third place.

Now in this Question the 15 Yards is the doubtful Number; the price of which the Question requires, place it therefore in the third place.

Then seek out the other Number of the same Kind, or Denomination, which must be Yards also, which in this Question is 5, set this in the first place, and then the other Number (that is 10s.) will consequently claim the second place, and the Answer to the Question will be always of the same Denomination with it, (that is) Shillings.

Now

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Now the Question Stated according to the foregoing Rules, stands thus.

I. *If 5 Yards cost 10 s. what will 15 Yards cost?*

$$\begin{array}{r} 10 \\ \times 3 \\ \hline 30 \\ 150 \end{array}$$

180 (30 Ans.

Multiply the second Number by the third, Product Divide by th' first to catch the Bird.

Note, That the three Numbers are 5, 10, 15.

Proof of the last Question.

II. *What shall I pay for 5 Yards, when 15 Yards is Sold for 30 Shillings.*

If 15 Yards cost 30 s. what will 5 Yards cost?

$$\begin{array}{r} 30 \\ \times 1 \\ \hline 30 \end{array}$$

150 (10 Ans.

III. *If one Bushel of Rye costs 3 s. 6 d. what will a Last, or ten Quarters cost, after that Rate?*

First, Reduce the 3 s. 6 d. into pence that is 42 d. and the 10 Quarters into Bushels, that is 80 and set the question thus.

If 1 Bushel cost 42 d. what will 80 Bushels cost

80

3360. Pence the Answer.

The

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The first Number (or place being 1) will neither Multiply nor Divide, then bring the 3360 d. into Shillings by 12.

$$\begin{array}{r} \text{Thus } 3360 \div 12 = 280 \text{ s.} \\ \underline{12} \quad 222 \quad \text{Ans.} \end{array}$$

Proof of this Example.

If 80 Bushels cost 280 s. what will 3 Bushels cost?

3

840 Devidend.

8(40 ten Shillings for three Bushels; only you may Abreviate the Remainder and Divide for to know the parts of a Shilling.

Thus, $\frac{40}{80}$ | the half of 40 is 20, | Then as 20 is half of 40, that's half a Shilling, so that 3 Bushels cost 20 s. 6 d.

IV. If a Chaldron of Coals (that is 36 Bushels) cost 22 s. what will 1 Bushel cost;

Reduce the 22 s. into pence, by Example 1, in Reduction makes 264 d. which divide by 36 thus.

Now the Remainder 12 being the third part of the Divisor 36, shews the parts of a penny, that $\frac{1}{3}$ d. so that a Bushel of 22 s. a Chaldron will cost 7 d. a third part of a penny.

V. If 112 lb of Tobacco cost 400 d. what will 1 lb cost?

Divide the 400 d. by the 112 lb. weight; and the

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the Quotient gives 3 *d.* the pound; and the Remainder will be 64, which is somewhat above half the Divisor 112 shews that the $1\frac{64}{112}$ Fraction is somewhat more than half a penny, to be added to the 3 *d.* the pound above.

VI. *If I paid 432 l. for 552 Quarters of Malt, what is the price of 1 Quarter after that Rate?*

Which being stated, stands thus.

<i>Qu.</i>	<i>l.</i>	<i>Qu.</i>
If 525 cost	432	what will 1 cost?

Note, That in this question you cannot Multiply the second Number by the third, because the third Number (or place) is but one.

Therefore, to perform this question with ease, Reduce 432 *l.* into Farthings by the first Example in *Reduction*, makes 414720 Farthings to be divided, which divide by 525 the quarters of Malt, and the quotient; the Answer is 789 Farthings, the Remainder after the Division is ended, are but the parts of a Farthing.

Lastly, The 789 Farthings being reduced, are 16 *s.* — 5 *d.* — 1 *q.* Therefore, if 525 quarters of Malt, (or Tods of Wooll, or Goods) be Sold for 432 *l.* one quarter will cost 16 *s.* — 5 *d.* — 1 *q.* after that Rate.

VII. *If a Grocer bought 5 $\frac{3}{4}$ C weight of Nutmegs, which cost him 163 l. — 13 s. — 8 d. How may he Sell 1 Pound weight without Gain or Loss.*

Reduce the Money into pence, makes 39284 *d.* for Dividend, and the 5 $\frac{3}{4}$ C weight into pound weight

weight by the 12th Example in *Reduction*, makes 644 pound weight for the Divisor; then divide the 39284 by 644, and the quotient gives 6 *d.* the price of one pound, *viz.* 5 *s.* — 5 *d.*

Note, That what Sum of Money you desire to gain, add it to the price, and work as above to know what the price of one pound will be, so will you know what you get by every single pound.

 *Note*, That if the yearly Rent of 40 *l.* belonging to 7 Landlords, or if 20 *l.* were a Legacy, to be divided equally amongst 7 Children, what is each part?

Reduce the 20 *l.* into Farthings, and they are 192009, which divide by 7, the quotient gives 2742 Farthings for each Landlord, which reduced makes 2 *l.* — 17 *s.* — 1 *d.* — 2 *q.* $\frac{6}{7}$ the Answer, from which you may Subtract the Taxes severally.

If

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If 28 Quarters of Barley cost 30l. — 10s. — 6d.
tell me what 84 Quarters come to at that
Rate?

Qu. 28 l. 10 s. 6 d.
28 cost 30 — 10 — 6 what will 84 buy?

Shill.	610	2220	
	12	257120	(Pence
	1226	615384	21978
	610	2222	
Pence.	7326		
	84		
	29304	9316	(6 (l. s. d.
	68608	21978	(1821 (91 11 6
	615384	1222 2	220
		111	
		84 quarters	come to
		91l. — 11s. — 6d.	Anf.

How many Yards of Cloth shall I receive for
21l. — 11s. — 1d. — 2q. when three
Yards and half is Sold for 2l. — 14s. — 3d.

First, Reduce the 2l. — 14s. — 3d. into
Farthings makes 4524, for the first Number, next
the 3 Yards and half makes 14 quarters.

The

The Question stands thus.

<i>Farthings.</i>	<i>Quarters.</i>	<i>Farthings</i>
2524	14	20645
		14
		82580
		20645
		289030

The 289030 Divide by 2524 (the first Number) the quotient gives 114 quarters of Yards, so the Answer is 27 Yards 3 quarters.

 *Note,* That the first Number must be of the same Nature, or Denomination with the third, and the fourth Number likewise with the second, and the question must be always asked, or made in the third Number.

PROGRESSION ARITHMETICAL.

TO find the Sum of any *Arithmetical Progression*, add the first and last Number together, and Multiply that product by half the Number of the places, and that product is the Sum. But if the Number of places be odd, Multiply the said Number of places by half of the first and last added, and that Product is the Sum

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.
What the Sum.

16 Last.

1 First.

17 Product :

8 half of Places,

136 the Sum.

Suppose a Man hireth a Room for a Year, and agreeth to pay for the first Week 5 d. the second Week 9 d. and for the third Week 13 d. so paying every Week 4 d. more until 52 Weeks, or a Year is finished, I demand what the Rent will come to. Answer. 23 l. — 3 s — 8 d.

51

4

204

5

74(8

s.

556 4

463

322 0

31

209

5

214

26

1284

428

46(3

22 0

l.

23

s.

3

d.

8

d. 5564

GEOMETRICAL PROGRESSION.

Suppose one Sold 12 Ells of Cloth, to receive for the first Ell 1 *d.* the second 2 *d.* the third 4 *d.* and so doubling what is paid for the 12 Ells.

0, 1, 2, 3, 4, 5, 6.
1, 2, 4, 8, 16, 32, 64.
32

128

192

2048

2

Answer. 4096 Pence.

Note, That if this question had been of a Farthing, a Button, or the like, the Answer would have been Farthings.

Suppose one Sold a Horse having 4 Shoes, and in every Shoe 6 Nails, to receive for the first Nail 1 Farthing, the second Nail 2 Farthings, the third Nail a penny, and so doubling, how much is paid for the last Nail, and the Price of the Horse? Answer, 17476 *l.* 5 *s.*

I,

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1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.
2, 4, 8, 16, 32, 64, 128, 256, 512, 1024, 2048, 4096.

Answer. 17476 — 5

4096
12288
18432
8192
8388608
2

Farthings. 16777216 Anf.

Or, if this question had been of a Coat Sold at a Barley-Corn a Button, and so doubling to 24 Buttons, accounting 900 Corns to a Pint, I divide the 16777216 by the 900 Corns, the quotient gives about 18641 Pints, which divide by 64, (the Pints in a Bushel) the quotient gives about 292 Bushels, or about 36 quarters of Barley for the Coat.

Rule of FELLOWSHIP.

Suppose two Merchants joyn their Stock in Trading. *A.* laid in 20*l.* *B.* laid in 40*l.* whereby was gained 50*l.* what was each Man's part of the Gain?

A.

A. 20 }
 B. 40 }
 ————
 60

If 60 gain 50 what will 20

20

1000

40	20	10	2	s. d.
160	80	40	4	13--4 A
60	30	15	3	

The Remainder 40 is two thirds of the Divisor 60, or two thirds of 20 s. so that A's part is 16 l. — 13 s. — 4 d.

If 60 gain 50 what will 40 gain?

40

2000

20	1	s. d.
33 l.	6	8
60	3	

or 6 — 8

B's part comes to 33 l. — 6 s. — 8 d.

Rule

Rule of PRACTICE.

*Practice Abbreviates the Rule of Three,
When the first Number a Unite must be.*

d.	Parts.
1	240
2	120
3	80
4	60
5	48
6	40

AT 1 d. the Yard Tape, what will 567890 Yards be worth?

Divide the 567890 Yards by 240 (the parts against a Penny in the Table) and the Quotient is 2366, and the 50 the Raimainder, is 50 pence.

At 2 d. the Yard, what will 456789 Yards be worth?

Divide them by 120 (the parts against 2d. in the Table) and the Answer is 3806 l. and the Remainder (after the Division is ended) are Two-pences.

At 3 d. the Pound, what cost 98765 Pounds?

Divide by 80, (the parts, &c.) and the Answer is 1234 l. and the Remainder are Three-pences, viz. 11 s. 1 d.

At 4 d. the Ell, what will 398560 Ells cost?

Divide the Ell by 60, (the parts in the Table) and the Quotient is 6642 l., and the Remainder 40 are Groats, makes 15 s. — 4 d. more.

At

At 5 d. the Pound Sugar, what will 89687 lb. cost?

Divide by 48, (as in the Table, it being the 5 pences in 20 s.) the quotient gives 18684 l. the Answer, only the remainder 44 are 5 pences, viz. 18s — 4 d. more.

Ginger at 6d. the Pound, what cost 8721960 lb.

8721960 (218049 l. Answer.
4444440

Lastly, At 7 d. the Pound, what will 34567 lb. cost?

Note, That this must be done at two Operations, first 4 d. then by 3 d. as above, and added together.

Rule of BARTER.

HOW many Dozen of Candles at 5 s. 2 d. the Dozen, must be given for 3 C. 2 q. 16 lb. of Tallow, at 4 d. the Pound?

First, The Tallow being reduced into Pounds makes 408, then say,

lb.	d.	lb.
If 1	cost 4	what will 408 cost?
		4

Pence. 1632

O 2

Then

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Then divide the 1632 d
by 62 (the pence that
one Dozen comes to) and
the quotient shews the Do-
zens. The Remainder 20
being about two thirds of
31, makes about 8 Pound.

To Exchange Salt at 20 d. the Bushel, for Su-
gar at 15 d. the Pound, how many Bushels of Salt
will be equal in value unto 112 Pound of Sugar?

lb	d.	lb.
If 1 of Sugar cost 15 what will	112 cost.	
	15	
	560	
	112	
	Pence. 1680	

d.	Bush.	d.
If 20 buy 1 of Salt, what will	1680	
1680	(84 Bushels. Answer.	
220		

Pleasant Questions.

I. Suppose a Poulterer buys 120 Eggs at 3 for
a Penny, and buys of some other person
120 more at 2 for a Penny, and mingles those
Eggs together, and sells them 5 for 2 d. does he
get or lose?

If

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Eggs d. Eggs.
If 3 cost 1 what will 120 cost?

s. d.
120 (40 Pence. 3 — 4
30

Eggs d. Egg
If 2 cost 1 what will 120 cost?

s. d.
120 (60 Pence, or 5 — 0
22 (3 — 4

Eggs cost. 8 — 4

Eggs d. Eggs
If 5 cost 2 what will 240 cost?
2

3
40 (95 Pence. 480
55

So that he lost 4 d. and his Labour.

II. Suppose the Grandfather, the Father, and the Son met together, and spent 20s. when the Reckoning came to be paid, the Grandfather would pay one half, the Father one third, and the Son one quarter, how much must every one pay of the Reckoning?

1 1 1 Numerator. } The Denominators
2 3 4 Denominator. } multiply'd make 24.

24
Then the half the $\frac{1}{2}$ of 24 — is — 12
The one third of the $\frac{1}{3}$ of 24 — is — 8
And the one $\frac{1}{4}$ of 24 — is — 6
Sum 26

O 3

If

If 26 pay 20 what must 12 pay?

$$\begin{array}{r} 20 \\ \hline 240 \\ \hline \end{array} \quad \begin{array}{l} 26 \\ 240 \end{array} \left(9 \frac{6}{26} \text{ The Grandfather must pay.} \right.$$

Viz. 9 s. — 2 d. — 3 q.

 Now, that my Young Man may know the meaning of the *Fraction* $\frac{6}{26}$. The 6 being the Remainder, its called the *Numerator*, and the 26 the Divisor, is called the *Denominator*.

Now, to reduce this *Fraction* into its known parts, it being the *Fraction*, or parts of 12 d. I multiply the Numerator 6 by 12, (the pence in 1 s.) and divide the product by the *Denominator* 26, and the quotient gives 2 d.

Lastly, The Remainder 20 I multiply by 4, (the Farthings in a penny) and divide the product by 26, the same *Denominator* and the *Quotient* gives three Farthings.

Example.

$$\begin{array}{r} 12 \\ 6 \\ \hline 72 \end{array} \quad \begin{array}{r} (2 \\ 26 \end{array} \left(\begin{array}{l} 2 \\ 26 \end{array} \right. \quad \begin{array}{r} 4 \\ 20 \\ \hline 80 \end{array} \quad \begin{array}{r} 26 \end{array} \left(\begin{array}{l} 3 \\ 26 \end{array} \right. \quad \begin{array}{l} d. \\ \frac{1}{4} \end{array}$$

Note, That the $\frac{1}{4}$ is inconsiderable.

If 26 pay 20 what must 8 pay?

$$\begin{array}{r} 8 \\ \hline 160 \\ \hline \end{array}$$

$$\begin{array}{r} 4(4 \\ 160 \end{array} \left(6 \frac{4}{26} \text{ the Father.} \right.$$

If

If 26 pay 20 what must 6 pay?

$$\begin{array}{r} 20 \\ \hline 120 \end{array}$$

£6 ¹/₂ s.
 12 0 (4 ¹/₂ s. the Son to pay
 2 6

	s.	d.	q.
Grandfather.	9	2	3
The Father.	6	1	3
Proof. The Son.	4	7	2
In all.	20	0	0

III. Suppose a Countryman borrowed of his Neighbour a Stack of Hay of 40 Foot square, and he pays him at one Time 20 Foot square, and some Time after 20 Foot square more, did he pay the Quantity he borrowed?

40	20
40	20
1600	400
40	20
Feet. 6400	8000
Borrowed.	8000
	16000
	paid.

He paid but a quarter of what he Borrowed.

IV. Suppose a Man hath a piece of Land lying square, of 120 Perches on each side, containing 480 Perches round about, and another Man has a piece of Land as many Perches about, but is in length 140, and in breadth 100 Perches, which is the least Field?

120	140	14400	} added.
120	100	14000	
2400	14000	28400	
120			
14400			

Note. That the square Field was bigger than the long one by 400 Perches, tho' both were 480 Perches about.

V. If there were 160 l. to be distributed amongst a Number of poor People, some are to have Shillings, some Six-pences, some Groats, and some Three-pences; how many poor People will this relieve, so that the Number of those that receive Shillings, Six-pences, Groats, and Three-pences, shall be equal? The 160 reduced into Pence is 38400 Pence for Dividend, and the 12 d. --- 6 d. --- 4 d. --- 3 d. into Pence also, for Divisor, makes 25.

33
1393
38400
25555
222

(1536 so many poor of a sort.

Which

Which may be thus proved.

		l.	s.	d.
1536	{ Shillings }	76	16	0
	{ Sixpences }	38	08	0
	{ Groats }	25	12	0
	{ Threepens. }	19	04	0
		160	00	0

1536

4

Poor 6144 in all

VI. To discover a Number which one shall have in his Mind, without requiring him to reveal any part of that, or any Number whatsoever.

Suppose he thought upon ——— 6

Bid him double it, and it is ——— 12

To which bid him add some }
even Number, as suppose } ——— 4

Then the Sum will be ——— 16

Then bid him cast away half, }
then he keeps in his mind } ——— 8

Then bid him subtract the first }
Number he thought upon, & } ——— 2
then tell him he thinks upon }

Which 2 is half the Number you bid him add.

VII. In 640 Ells of Cloth (being 5 quarters broad) how many Yards of 4 quarters broad?

Multiply the 640 by 5, and Divide the Product by 4, the Quotient gives 800 Yards Answer.

O 5

Of

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Then, if the Diameter be 7 Inches in length, then the Circumference is twenty two Inches.

I. *If the Circumference of a Circle is 44 Inches, how many Inches is the Diameter?*

Multiply the 44 by 7, and the Product divide by 22, the Quotient is 14, the Diameter.

II. *If the Diameter of a Circle be 14, what is the Circumference?*

Multiply the Diameter 14 by 22, and the Product divide by 7, the Quotient gives 44, the Circumference.

By Gunter's Line.

Extend from 22 to 7 downwards, that Extent will reach the same Way from 44 to 14, the Diameter. Or,

Extend from 7 to 14, that Extent from 22, the same way will reach to 34 Circumference.

By Arithmetick.

III. *A Globe, or Circle of $31\frac{1}{2}$ Inches Circumference, what is the Diameter?*

Multiply the 7 (of the Fraction) thus, saying 7 times 1 is 7, and the 3 above makes 10, set down a Cypher, and carry 1. Lastly, 7 times 3 is 21, and 1 that I carry'd is 22, which make the Product 220.

Example.

$$\begin{array}{r} 31\frac{1}{2} \\ \hline 220 \\ \hline \end{array}$$

$$\begin{array}{r} 220 \\ 222 \\ 2 \end{array} \quad \left(\begin{array}{l} 10 \text{ Inches Diameter.} \end{array} \right.$$

O 6

IV. A

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IV. *A Circle 10 Inches Diameter, what is the Circumference?*

$$\begin{array}{r} 22 \\ 10 \\ \hline 220 \end{array} \quad \begin{array}{r} 22 \circ \\ 77 \end{array} \quad \left(31 \frac{1}{7} \text{ Inches Circumference.} \right)$$

V. *How many Superficial, or Square Inches is on a round Table?*

Multiply half the Circumference by half the Diameter, the Product is the Content.

Or, Multiply the Diameter in it self, and that product by 11, and the last product divide by 14, the Quotient gives the Content.

$$\begin{array}{r} \text{Thus, } 7 \} \text{ Diameter.} \\ 7 \\ \hline 49 \\ 11 \\ \hline 49 \\ 49 \\ \hline 539 \end{array} \quad \begin{array}{r} 22 \\ 21(7 \} 38 \frac{1}{2} \text{ Inches.} \\ 539 \\ 144 \\ 3 \end{array}$$

Or, Multiply the Sum of the Inches of the Circumference A. G. B. C. K. in it self, and that product by 7, and the last product divide by 88, the Quotient gives the Content.

 *Note, That if this was the Girt of a Timber-Stick, Multiply the inches thereof by the length of the Stick in inches, gives the Content in inches.*

VI.

VI. Let half the Circle above, as A. G. B. H. C. represent half a round Table, or the like; how many flat Inches is thereon?

Multiply the Diameter E. C. in it self, and that product Multiply by 22, this last product divide by 14, the Quotient is the Answer.

VII. To measure a Quadrant, or quarter of a round Table, or the quarter of the Circle above, as B. H. C. E.

Multiply the Line B. E. in its self, and that product by 11, and divide the last Product by 14, the Quotient gives the Content.

Note, That if a piece of Timber be half round, or quarter round at the end, measure it this way by Multiplying the inches at the end thereof, by the inches of the length.

Note also, That in what kind of Measure you measure with, the same kind will the Contents be, as if the Dimensions be taken in inches and parts, the Contents, or Area, will be in Feet, if in Perch, Yard, &c.

VIII. How to measure any part or portion of a Circle, being bigger or lesser than half a Circle.

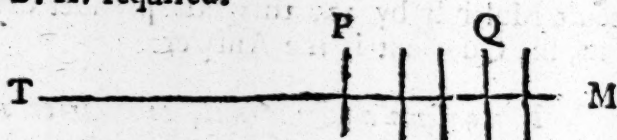
Multiply half the Arch-Line thereof by the half Diameter, the product gives the Area.

IX. How to find the length of the Arch-Line G. B. H. and to lay it upon a strait Line.

First, Draw a right Line upon Paper, as the Line T. M. below, then with the Compasses set off the Chord-Line therein, which will reach from T. to P. then take the distance between G. B.

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B. or H. B. and set it twice from *T.* in the same Line, and it will reach to *Q.* Lastly, Take one third of the Distance between *P. Q.* and set it off from *Q.* to *M.* then the distance between *T.* to *M.* shall be the Length of the Arch-Line *G. B. H.* required.



X. *How to measure the part of a Circle, or Sector E. K. S. C. in the Circle above.*

First, Draw the right Line *K. C.* which divide into 4 equal parts, then set one of the parts from *K.* to *S.* in the Arch-Line, and draw the Line *S. O.* which Line *S. O.* shall be equal to half the Arch-Line *K. S. C.* Lastly, Multiply the Line *S. O.* by the Line *E. K.* the product gives the Content of the Sector *E. K. S. C.*

XI. *How to measure the Segment C. O. K. S.*

By the last Example is found the whole Content of the Sector *E. K. S. C.* therefore Subtract the Triangle *E. C. K.* thee from and you have your desire, in order to which I shall shew you how to measure a Triangle.

XII. *How to measure the Triangle E. C. K.*

First, The Line *E. K.* call the *Base*, and the dotted Line *C. V.* call the *Perpendicular*.

Or in the Triangle *G. E. H. R.* (in the Circle above) call the Line *G. R. H.* the *Base*, and *R. E.* the *Perpendicular*, (because the *Perpendicular* should

should fall from an *Angle* squarewise upon the *Base*, or longest side) if one side be longer than another. Therefore

The whole *Perpendicular* multiplied by the whole *Base*, giveth the double Content of the *Triangle*.

Or half the *Base* multiplied into the whole *Perpendicular* gives the Content.

Or the whole *Base* multiplied into half the *Perpendicular* gives the Content.

 *Note*, That if the *Triangle* was Land, multiply both ways for proof of your Work.

Let G. B. H. E. be the *Triangle*, given (in the Circle above.)

XIII. *How to measure a Triangle by Gunter's Chain and Line.*

Suppose the *Perpendicular* E. R. be 7 Chains, 50 Links, and the *Base*, or longest side G. R. H. be 45 Chains, 75 Links, to find the Content in Acres.

Extend from 20 to 7, 50 upwards, that Extent the same way will reach from 45, 75, to 17, 15, Acres.

XIV. *To measure a Trepezia, being two Triangles joyned.*

Let G. R. E. Z. (in the Figure above) represent a Close of Ground of four unequal Corners.

First, Measure with your Chain the dotted Line G. 17 E. called the *Base*, next measure the two *Perpendiculars*, as R. 17, and Z. 17, and add them together, and the sum multiply by the whole *Base*, the product gives the double Content.

And for proof, multiply the whole *Base* by the two *Perpendiculars* added gives the just Content. See Gunter's Chain.

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XV. How to measure the Segment G. B. H. R. (in the Circle above.)

By the IXth Example above you were taught how to find the length of the Arch-Line thereof, as *G. B. H.* Therefore multiply the half Arch-Line by the *Semi-diameter B. E.* or *G. E.* the product gives the Content of the Sector *G. B. H. E.* then to find the Content of the Segment *G. B. H. R.* Subtract the Content of the Triangle *G. R. H. E.* and the Remainder is the true Content of the Segment *G. B. H. R.*

By the same Rule you may measure any bigger or lesser part of a Circle, which is also of great use to find the Content of a Cask, part empty, &c.

XVI. The Figure of six sides marked X. (in the Circle above) called a Polygon.

Multiply the Circumference by half the Diameter, the same of Figures 7, 8, or other Number of equal sides, but if the sides are unequal, they must be measured as *Triangles.*

XVII. And the Figure marked W. called a Rhombus.

Multiply the dotted Line by one side gives the Content, if it was a Quarry of Glas, or End of a Timber-slick, &c.

THE

THE GENERAL RULE

(So called) by me:

O R,

How to Multiply Feet and Inches by Feet and Inches; by some called Cross Multiplication.

Example.

LET the length of any Wall, Flooring, Tyl-
ing, Paving, and the like, be 9 Foot 3 Inches
one Way, and 7 Foot 6 Inches, how many Super-
ficial Feet in the Wall?

First, Upon a piece of Paper I set the length and breadth, with a Cross, and draw a Line under them.

Secondly, I Multiply Feet by Feet, as 7 times 9 is 63 Feet, which I set under the first Line.

Thirdly, Then I Multiply (as the Cross directs) laying 6 times 9 is 54 inches, which I divide (always by 12.)

F.	In.
9	3
	
7	6
63	0
4	6
1	9
0	1½
Feet.	69 — 1½

Thus 24 (4, That is 4 Foot, and the
22

Remainder

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Remainder 6 are inches, which I set under the 63 Feet, as in the Margin sheweth.

Fourthly, I Multiply Crofs again, saying 3 times 7 is 21, which being small it need not be divided by the Pen, viz. by 12, as the other, for it is 1 Foot 9 Inches, to be set under the other Feet and Inches.

Lastly, I Multiply the Inches by themselves, as 3 times 6 is 18, which 18 is but one inch and half, (for what is called an inch here, is 12 inches long and 1 inch wide) which being set under the Line as the other, and cast up, makes in all 69 Foot 4 Inches and half an Inch.

Examples for Practice.

	Fe.		In.
Length	62		0
Breadth	00		5
Feet	25		10 Ans.

Thus 62
5
—
310

(1
3
37
31(c) 25
12 2
2

For

For this Question see Joyner's Work.

	Fe.		In.
Length	8		3
Breadth	6		6
	48		00
	4		00
	1		06
	0		1½
Feet.	53		7½

Solid Measure.

If a piece of Timber, both Ways, be 2 foot 5 inches, how many solid feet is therein?

	Fe.		In.
Both ways	1		5
	1		5
	1		0
	0		5
	0		5
	0		2½

	13		0
Feet	26		0½
			To

*To know how much Hay a Barn may hold,
twenty Yards to the Load.*

Multiply the Height to the Beam, at the End, by the Breadth at the End, and that product by the Length of the Barn in Yards, the which divide by 90, the Quotient shews the Loads, the Barn may hold to the Beam.

And for the Roof, multiply half the Depth from the Ridge-piece to the Beam, by the Length of the Beam, and that product by the Length of the Barn, and work as before to be added.

Or you may measure by the Feet, and the last product divide by 540 [the square Feet in 20 square Yards] and the Quotient gives the Content in Loads.



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*An exact way to measure round Timber
by one that can Multiply.*

Co.	F.	Parts.	Co.	F.	Parts.
10	0	055	41	0	929
11	0	062	42	0	974
12	0	077	43	1	021
13	0	093	44	1	070
14	0	108	45	1	119
15	0	124	46	1	169
16	0	141	47	1	220
17	0	159	48	1	272
18	0	179	49	1	327
19	0	200	50	1	381
20	0	221	51	1	437
21	0	243	52	1	496
22	0	267	53	1	552
23	0	292	54	1	612
24	0	318	55	1	671
25	0	343	56	1	732
26	0	374	57	1	795
27	0	403	58	1	860
28	0	433	59	1	923
29	0	465	60	1	988
30	0	497	61	2	056
31	0	531	62	2	124
32	0	566	63	2	193
33	0	602	64	2	264
34	0	639	65	2	335
35	0	677	66	2	406
36	0	716	67	2	480
37	0	756	68	2	555
38	0	798	69	2	631
39	0	840	70	2	707
40	0	884	71	2	785

Co.

Co.	F.	Parts.	Co.	F.	Parts.
72	2	864	87	4	183
73	2	945	88	4	279
74	3	026	89	4	377
75	3	108	90	4	475
76	3	191	91	4	576
77	3	276	92	4	677
78	3	362	93	4	780
79	3	449	94	4	882
80	3	537	95	4	987
81	3	625	96	5	093
82	3	715	97	5	200
83	3	807	98	5	307
84	3	896	99	5	416
85	3	990	100	5	747
86	4	084			

This Table may be Figured upon a Rule.

Now, to Measure a Tree that is standing, take the length of the Body in Feet by a Pole, and in the middle girt it with a String, and the number of Inches in the Girt find in the first Column of Co. or Compass, and the number against it Multiply by the Feet of the length, and from the product cut off three Figures to the Right Hand, and the other are Feet.

Example.

Compass 66 inches ————— 2, 406

Length in Feet ————— 12

4812

2406

Feet 28 ————— 281872 Ans.

The

The Remainder is as near another Foot, as 872 is to 1000.

Now, by this Rule a Man, with a pole and a String, and a short Ladder, may, in a little Time, value a Wood, that he may not sell any one Tree too dear, and set it down in a Wood-Book, as follows.

A Wood-Book for the Sale of Timber.

First, Mark the Trees as you measure them with Stamps, as 1, 2, 3, 4, 5, 6, 7, 8, 9, &c. (made of Iron for the purpose) and enter them in a Book, with the Year and Day of the Month, the Owners Name, and the Field or Wood where-in they grow; this done, make a Column, *first* for the number of Trees, *second* for their lengths, in the *third* their Squares or Number of Feet, and the *last* how fold, if you will.

Having thus, by Assistance, got all the chief in- to your Book, you may sell them according to the Marks, if you do but send the Buyer to see them, which may prevent many Words, as is now too much used in Bargaining in these Days, tho' you go not with him to the Trees.

Co. Inches.	Length.			Co. Inches.	Length.		
	F.	In.	P. 10		F.	In.	P. 10
10	18	11	2	33	1	7	9
11	14	11	5	34	1	6	8
12	12	6	8	35	1	5	7
13	10	8	5	36	1	4	7
14	6	3	7	37	1	3	8
15	7	10	3	38	1	3	0
16	7	0	8	39	1	2	3
17	6	3	0	40	1	1	6
18	5	7	0	41	1	0	9
19	5	0	2	42	1	0	3
20	4	6	3	43	0	11	7
21	4	1	2	44	0	11	1
22	3	8	9	45	0	10	7
23	3	4	9	46	0	10	2
24	3	1	7	47	0	9	9
25	2	10	7	48	0	9	4
26	2	8	1	49	0	9	0
27	2	5	8	50	0	8	7
28	2	3	7	51	0	8	3
29	2	1	8	52	0	8	0
30	2	0	1	53	0	7	8
31	1	10	6	54	0	7	4
32	1	9	2	55	0	7	2

The Use of this Table.

Suppose a round Timber-stick, or Garden-stone Roll be 48 Inches about, (the Girt taken with a String) how much in length thereof will make a solid Foot, (containing 1728?)

Of

Co.
Inches
56
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of an
Stick,

Of measuring round Timber.

Co. Inches.	Length.			Co. Inches.	Length.		
	F.	In.	P. 10		F.	In.	P. 10
56	0	6	9	97	0	3	5
57	0	6	7	80	0	3	4
58	0	6	4	81	0	3	3
59	0	6	2	82	0	3	2
60	0	6	0	83	0	3	2
61	0	5	8	84	0	3	1
62	0	5	6	85	0	3	0
63	0	5	5	86	0	2	9
64	0	5	2	87	0	2	9
65	0	5	1	88	0	2	8
66	0	4	9	89	0	2	7
67	0	4	8	90	0	2	7
68	0	4	7	91	0	2	6
69	0	4	6	92	0	2	6
70	0	4	4	93	0	2	5
71	0	4	3	94	0	2	5
72	0	4	2	95	0	2	4
73	0	4	1	96	0	2	4
74	0	3	9	97	0	2	3
75	0	3	8	98	0	2	3
76	0	3	7	99	0	2	2
77	0	3	7	100	0	2	2
78	0	3	6				

Look in the Column over which is set Co. (for
Compass) for 48 Inches, against which stands 0,
9, 4, that is, no Feet, 9 Inches, and 4 tenth parts
of an Inch, and so much in the Length of the
Stick, or Stone, makes a Foot solid.

P

Of

Of measuring Board or Glass.

Bread.		Length.			Bread.		Length.		
Fe.	In.	F.	In.	Pts.	Fe.	In.	F.	In.	Pts.
0	1	12	0	0	1	7	0	7	6
0	2	6	0	0	1	8	0	7	2
0	3	4	0	0	1	9	0	6	8
0	4	3	0	0	1	10	0	6	5
0	5	2	5	8	1	11	0	6	2
0	6	2	0	0					
0	7	1	8	6	2	0	0	6	0
0	8	1	6	0	2	1	0	5	8
0	9	1	4	0	2	2	0	5	5
0	10	1	2	4	2	3	0	5	3
0	11	1	1	1	2	4	0	5	1
					2	5	0	5	0
I	0	1	0	0	2	6	0	4	7
I	1	0	11	8	2	7	0	4	7
I	2	0	10	3	2	8	0	4	5
I	3	0	9	6	2	9	0	4	4
I	4	0	9	0	2	10	0	4	2
I	5	0	8	5	2	11	0	4	1
I	6	0	8	0	3	0	0	4	0

The Use of this Table,

Suppose that a Board, or Pane of Glass, be 7 Inches broad; look for 7 in the first Column, and right against it is 1 Foot, 8 Inches, and 6 Tenths of an Inch in length, to make a Foot.

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solid,

Of measuring square Timber.

Fe. In.	F.	In.	Pts.	Fe. In.	F.	In.	Pts.
0 6	4	0	0	1 9	0	3	9
0 7	2	11	2	1 10	0	3	5
0 8	2	3	0	1 11	0	3	3
0 9	1	9	3				
0 10	1	3	3	2 0	0	3	2
0 11	1	2	3	2 1	0	2	8
				2 2	0	2	6
1 0	1	0	0	2 3	0	2	3
1 1	0	10	2	2 4	0	2	2
1 2	0	8	8	2 5	0	2	1
1 3	0	7	6	2 6	0	1	9
1 4	0	6	7	2 7	0	1	8
1 5	0	5	9	2 8	0	1	7
1 6	0	5	3	2 9	0	1	6
1 7	0	4	8	2 10	0	1	5
1 8	0	4	3	2 11	0	1	4
				3 0	0	1	3

The Use of this Table.

If a piece of Timber is 2 Foot 2 Inches square, look it in the first Column, and right against it in the second Column you may find 2 inches, 6 tenth part of an inch in length make a Foot solid, of 1728 inches.

Of measuring Brick-Walls.

Feet.	Fe. In.		Feet.	Fe. In.	
1	27	2	16	17	0
2	13	6	17	16	0
3	9	0	18	15	2
4	6	8	19	14	4
5	5	4	20	13	8
6	4	0	21	13	0
7	3	8	22	12	4
8	3	4	23	11	10
9	3	0	24	11	5
10	2	7	25	10	11
11	2	4	26	10	6
12	2	0	27	10	1
13	2	0	28	9	9
14	1	9	29	9	5
15	1	8	30	9	1

The Use of this Table.

A Wall 9 Foot high, 30 Foot 3 Inches, makes
a Rod in the length thereof, &c.

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How to Number upon Gunter's Line.

THe Figure, 1, 2, 3, &c. to 10, sometimes signifies themselves, sometimes 10; 200, &c. 100, 2000, &c.

To find 12 on the Line. Take the Figure 1, and for the 2 take 2 of the large Divisions; and that's the Point, or Center, for Board, or Timber.

To find 144. For 1, take the Figure 1; for the next 4, take four large Divisions; and for the other 4, take almost half a large Division, and that's the Point.

To find 372 on the Line. For the Figure 3, take the Figure 3, on the Line; for the 7, take 7 of the large Divisions; and for the Figure 2, take 2 of the smallest Divisions, and that's the Point. Let the Line on your Box Ruler be 2 Foot long, and the Compasses a Foot at least, when opened at full length.

Wherein I shall give my Honest Countryman some Compendious and General Observations to be observed in Building, with the Rates and Proportions of divers Materials, and Rates of Workmanship.

With easie and necessary Rules for the Measuring of Superficials and Solids, as Board, Timber, Stone, &c. by which he may be able, before he begins, wisely to compute the Charges, like the wise Builder, that his Enemies With, called the Spanish Curse, may not fall upon him, by ruining

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himself, by undertaking to Build that which he is not able to finish; a Fault in too many.

In the next place, let me give my Honest Builder (who is more for Necessary Convenience, than Gawdy Buildings) this General Advice, who has little or no Knowledge in the following Rules, to chuse out of the Neighbourhood some Building, whether a House or Bay, or what he intends to build, to be as a Pattern to his Workmen, who, if Honest, will tell him very near the Price such a Work will cost, who will do his Work best by the Day; but fore-cast that your Work (if not too large) may be finished, on the out-side before Harvest, to prevent the Mischiefs that may be by early Frosts.

But Men of small Estates had better hire than build Houses, there being so many already built by Rich Men, who would do Honestly, not to Rack Poor Men by too great Rents, nor oblige their Tenants to *uphold*, &c. since Clay-Walls, Thatching and Glazing, is enough for a Tenant, with his Rent, and other Charges to the Church, the Poor, High-ways, &c.

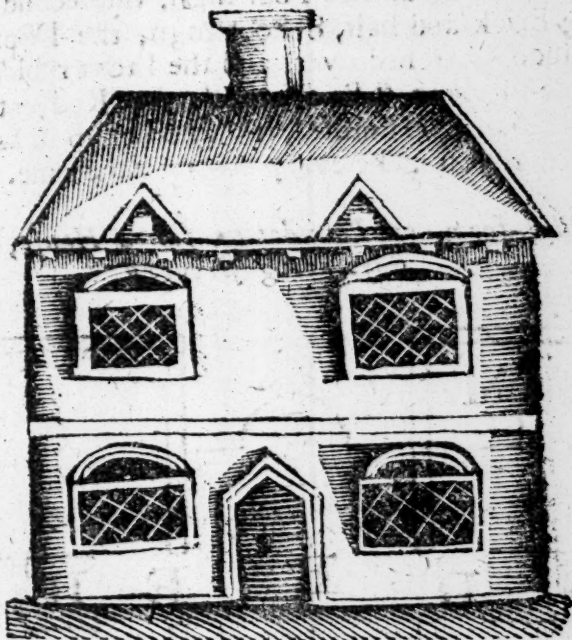
Note, Reader, I do earnestly recommend to all Builders and Work-men employed in Building, to learn to multiply Feet and Inches together; and shall also give the Honest Country-Builder some hints of Work-mens Work in Building in brief.

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The Charge of Building a House like the Figure following, of two Bays, the length about 34 Feet, breadth 18, and the height to the Eaves 16 Foot.



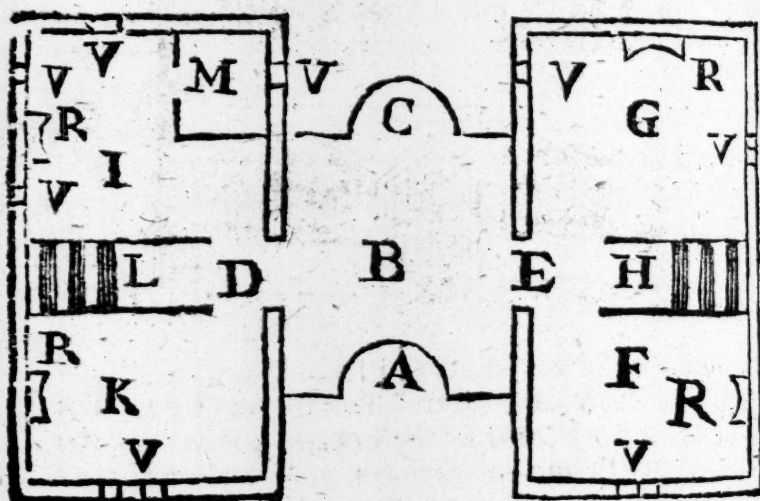
Being a Frame of Wood, the Workmen finding all Materials, after the rate of 33 s. the Square of 10 Foot for the Frame, and 40 s. the square of Tiling the Squares at 3 and 5 Inches square of good white Oak, as also the Studs in proportion, with Window-frames and Doors, the two Chambers and two Garrets Boarded-Floors, and the lower Room Paved with Brick, Clay-Walls between Studs, and over that Lime and Hair, within and without Doors, except the Front of the House, which should be Lathed, and rough Cast, a handsome Porch, and a little Bay on the back of the House for a Buttery, and a

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Chamber, the Charge may come to Seventy Pounds.

But if you was to Build it with Brick, viz. each Bay 14 Foot square, the first Story two Bricks thick, and 10 Foot high, the second Story one Brick and half, 8 Foot high, the Doors and Windows arched over, and the Front rubb'd, may come to about 8 Rod, at 6*l.* the Rod, at 48*l.* but before it is finished, it may cost almost as much more, if you make every Room handsome.

A Plat-form, or Foundation for a House, Cross-Bays being strongest,



- A. The Door into the Hall.
- B. The Hall.
- E. The Steps into the Parlour.
- D. The Steps into the Kitchen.
- F. The Great Parlour
- G. The Little Parlour.
- H. The great Pair of Stairs leading into the Dining-Room, over the Hall and Parlour.

I. The

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- I. The Kitchen.
- K. The Brew-house.
- L. The Back Stairs.
- M. A Pastery, or Milk-House, or to set Beer in, if it be the North-side of the House.
- R. The Chimneys.
- V's The Windows.

I. Carpenters Work.

THEIR Principal Work, (where Brick or Stone Houses are Built, is Flooring, Partitioning, and Roofing. All which are measured by the Square of 10 Foot both ways; so that every 100 square Foot is called a Square; but where Houses are wholly framed out of Wood, the *Carpenters*, (out of the Owners round Timber) will frame and set up a House at 7 or 8s. the Square; the straiter the round Timber is, the less Loss in Building.

A Load of round Timber being 50 Foot, it loofeth by the Slabs and Sawing. 6 or 7 Foot; Build it with white Oak, not red, having lain cut up two or three Years, or more.

To measure the side of a House, or Roof, is done by General Rule before, as, suppose the Product of one side be 326 Foot, that is 3 squares and 26 Foot.

A Gabel is measured as the Triangle E. E. K. in the Circle before.

Note, That in the square of Partitioning they reckon Door-Frames; and that Windows Roofed into the Roof, are not singly measured, but go into the plain square; and it is accounted amongst Workmen to take up no more Timber, than if there were no such Roofed little Windows; nor do they deduct for Sky-Lights, and Holes for Chimney-Shafts.

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XVI. Board is measured by the General Rule: some Multiply the length in Inches by the breadth, and Divide the Product by 144, (the Inches in a flat Foot) the Quotient gives the Feet by the Line.

A Board 9 Inches broad, and 15 Foot long. Extend from 12 (called the Center) to 9 downwards, that Extent the same way will reach from 15 to 12 Foot, Answer.

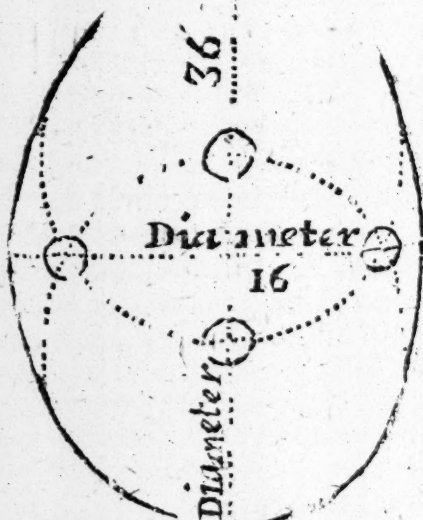
A Board, or Table, 36 Inches wide, and 10 Foot long: Extend from 12 (the Center) to 36 upwards, that Extent will reach the same way from 10 to 30 Foot, Answer.

Note, That the Extent was upwards (as from 1 to 2, 3, &c.) was because the Table was above 10 Inches wide, and when a Board is wider at one end than the other, measure the breadth in the middle; or the breadth of both ends added together, take half that Sum for the breadth.

XVII. To measure an Oval Table or Ellipsis, as suppose the length be 36 Inches, and the breadth 16.

Extend the Compasses on the Line from 16 to 36, the mid way of that extent is the mean Diameter, having the Diamet. measure it by the Vth Exam. of the large Circle before, or multiply the longest Diameter by the shortest, & the Product multiply again by 11, & the last product divide

by 14, and the Quo. is the Answer.



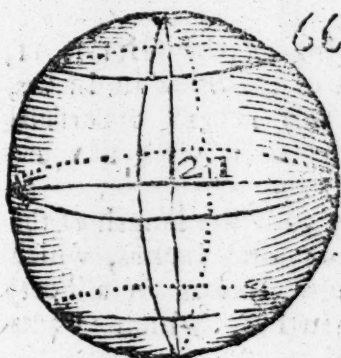
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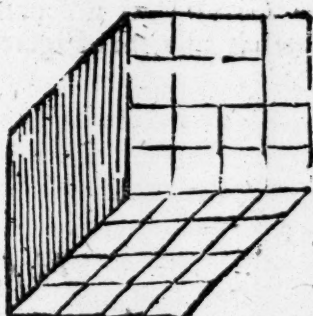
Let the Circle A. B. C. D. (before) represent a Globe, or Bullet, how many Superficial Inches is therein?

First, Knowing the Circumference and Diameter, Multiply the Circumference by the Diameter, gives the Superficial Content.

To know the Solid Content of a Globe, or Bullet, in Yards, Feet, or Inches.



Multiply the Diameter in its self, and that Product by 21; and that Product by 11, which Divide by 21, the Quotient gives the Answer.



 Note, That a solid Foot of Timber is 1728 Square, or Cube Inches; 864 Inches is half a Foot, 432 Inches is a quarter of a Foot.

In a solid Foot is 8 Squares, each 6 Inches square; in a solid Foot is 64 square quarters of a Foot; a Board one Inch thick, and 147 Inches and a little above a quarter of an Inch round, as a Circle or round Table, contains a solid Foot; a Vessel of a Foot square may hold about 3 half Pecks,

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Pecks, and 7 Quarters; a Yard square, that is 27 solid Feet, may hold about 22 or 23 Bushels of Wheat; 10 Foot is in a Hoghead, 20 in a Butt.

But such allowance ought not to be in measuring of *Ash, Elm, Walnut-Tree, Pear-Tree*, and the like solid Wood, (the Bark being cut off round the middle of the Stick, (where you take the Girt with a String.) as.

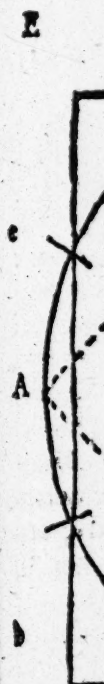
Suppose a round Timber Stick of 44 Inches in the Girt, and 27 Foot long, how many solid Feet is therein?

The quarter of the String of the Girt is 11, which they call the square of the Stick in Inches, which Multiplied in its self is 121 Superficial Inches in the Girt. (as suppose it were a round Table.)

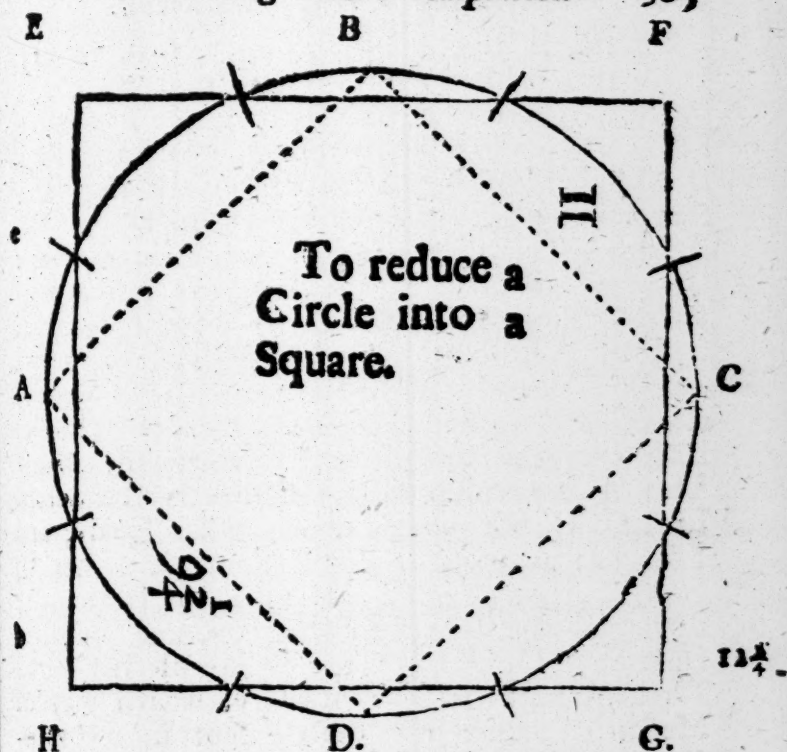
Next, I Multiply 121 by 324 (the length of the Stick in Inches) make 39204 solid Inches, which I divide by 1728, (the solid Inches in a Foot) gives 22 Feet, and 340 Inches, which wants about 5 Foot of true measure.

But this will more plainly appear, by reducing any Circle (to represent the Girt) into a square exact enough for this, somewhat like this Figure.

First,



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H **D.** **G.**
First, Take your Compasses and draw a Circle upon Paper, (of what bigness you please) and lay a Ruler on it, and divide it into 4 Quarters, just thro' the Center thereof, and divide one of the Quarters into 11 Parts, to represent 11 Inches, the quarter of the Girt, as the Arch-Line *A. B.* in this Figure *A. B. C. D.*

Secondly, To draw a square to be equal to the Center. Your Compasses having the same Extent you made the Circle with, set one Foot in the Arch-Line, at the Point *A.* and extend the other Foot towards *B.* and *D.* and make Marks in the Circle, as at *e. b.* do so from *B. C.* and *D.* and lay a Ruler upon these Marks, and draw the Square *E. F. G. H.*

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Thirdly, I divide the Arch-Line *A. B.* into 11 Parts, then with the same Extent of the Compasses divide one side of the Square, as the Line *F. G.* makes $12\frac{1}{2}$ Inches (but to avoid the Fraction $\frac{1}{2}$) I Multiply 12 by 12, makes 144, and that by 324 (as before) gives 27 Foot.

Lastly, The quartering of the Strings of the Girt cuts off almost all the Slabs, (as I may say) making the round Stick as it were square, or squar'd hew'd Timber, somewhat like the dotted Square *A. B. C. D.* (within the Circle above) one side thereof being $9\frac{1}{4}$ Inches (according to the Extent of the Compasses I divided the Arch-Line *A. B.*) which in the Circle is the dotted Line *D. C.* But suppose it 10 Inches square, and Stick (as above) 324 Inches long, it makes 18 Foot. Thus it plainly appears that the folding the String of the Girt into Quarters, and call that Quarter in Inches, the true Square of that round Timber-Strick it false Measure, which way of Measuring is not to be used, except in the measuring of Sappy Oak-Timber, because this is most allowed by all Sellers of such Sappy Timber: And it is as bad to use false Weights as false Measure. *Lev. 19. 35 Deut. 25. 15. Mat. 7. 2.*

Some more Examples.

The *Circumference* (as above) being 44 Inches, I Multiply 2821 (the fix'd Number) by it, the Product is 12, 4124, (*viz.* 12 cutting off 4 Figures to the right Hand) gives 12. Inches for the side of the Square. *Lastly*, The Fraction 4124 so cut off, being less than half 10000, so that the true side of the Square is 12 Inches, and almost half an Inch.

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Or thus, by Gunter's Line.

Extend the Compasses from 1 (in the middle of the Line upwards) to 44 the *Circumference*, that Extent will reach from 2821 (a fix'd Number) to 12 $\frac{1}{2}$ the side of the Square, or very near.

To find the side of the Square, having the Diameter only.

Let the *Diameter* be 15 Inches, extend the Compasses from 1 (in the middle of the Line) upwards to 15 (the *Diameter*) the same Extent will reach from 8862 (a fix'd Number) counted upwards from the lower part of the Line, will reach to about 13, for the side of the Square: *But by Practice comes Experience.*

The Diameter being 15 Inches, what is the superficial Content?

Extend the Compasses from 1 to 15, (the *Diameter*) then set one Foot of that distance always downwards, to 7854 (a fix'd Number) and turn that distance twice from the Number 15 the same way, and then the Compass point will fall upon 176 Inches, 74 Parts, the Superficial Content.

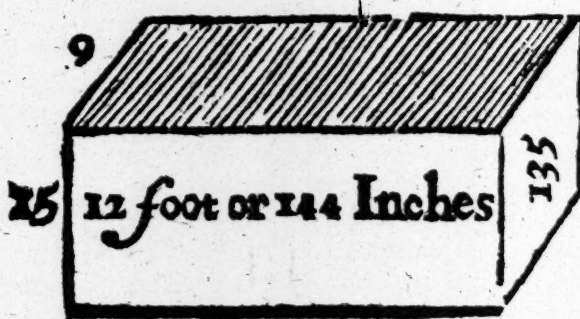
Note, That when your Compasses fall off that part of the Line next your right Hand, place it on the same Number on the lower Line, and proceed.

Note, also When you have found the Superficial Inches of the Girt of a round Timber-Stick, or a Stone-Roll for Garden-Walks, which last, because its all of a thickness, (from end to end,

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end) such like forms are called *Celenders*, which you may easily measure, by Multiplying the Superficial Inches at the end (or Girt) by the length in Feet or Inches, to find the Content in Feet.

This you may also do by Multiplying Feet and Inches together, *viz.* Multiply half the *Circumference* by half the *Diameter*, and that Product by the length in Feet and Inches gives the content in Inches as suppose the Girt is 44 Inches, to find the *Diameter*, to take half thereof, Multiply it by 7, and the Product divide by 22, the Quotient is 14, the *Diameter*. Then half the *Circumference* which is 22 and half the *Diameter* 7, Multiplied together gives 189, Superficial inches for the end of the Timber.



To

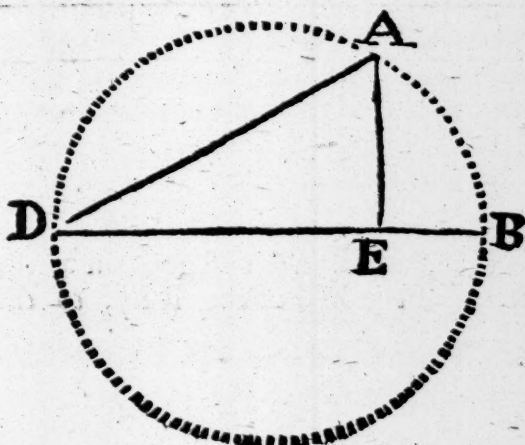
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To reduce a Circle to a Geometrical Square.



Having described a Circle, draw a *Diameter*, as the line B. D. and divide it into 14 parts, which comes to E, and at eleven parts from B. towards D. to E. erect a Perpendicular from the *Diameter* to the Circle, which Line A. E. shall be the side of a Square containing the proportion, or side of the Square required.

The Use of the Carpenters plain Rule, in the Measuring of Board, Glass, &c. Shewing somewhat of the Errors in the Carpenters, in measuring of Timber with the Rule.

First, the Ruler is 2 Foot long, and divided into 24 inches, and every inch into half inches, and half quarters.

Secondly,

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Secondly, The Table for under-board Measure is thus described.

1	1	2	1	3	1	4	1	5	1	6	1	7
12	6	4	3	2	2							
0	0	4	0	4	0							

This Line begins at 6, and goes on to 36, within 4 inches of the End of the Rule, to the Right Hand.

The Use.

		F. I. Pts.			
If a Board be	1	Inches broad	12	0	0
	2		6	0	0
	3		4	0	0
	4		3	0	0
	5		2	4	5
	6		1	0	0
				in Length will make a Foot Square.	

By this Table you may see that a Board of 4 inches broad will require 3 foot thereof in length to make a foot square.

Also a Board of 5 inches broad will require 2 Foot 4 inches, and 4 fifth Parts of an inch.

The Use of the Line.

If a Board be 9 inches broad, how much of that in length will make a foot square?

Look for 9 inches upon the Line (that is, at the

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the figure 9 upon the Line) and just against that, on the other side of the Ruler, you shall find 16 inches, which sheweth that every 16 inches of that Board in length will make a foot square?

Note, That if a Board be 9 inches and a half broad, see that part of the Line, against which, on the other side, will be 15 inches or about $\frac{3}{4}$ part.

A Pane of Glass that is 22 Inches broad, how much thereof will make a foot square?

Look for 22 Inches in the Line; and right against it (on the other side of the Rule) you shall find 6 Inches, and almost one half, and so much in length of that Breadth will make a foot square.

If a Table, or Board, be 30 Inches broad, how much thereof in length will make a foot square.

Look for 30 Inches on the said Line, and right against it (on the other side of the Rule) you shall find 4 Inches $\frac{4}{5}$, that is, 4 Inches, and 4 fifth parts of an Inch, and so much thereof will make a Foot.

At the other End of the Rule is the Table, called under Timber Measure, thus described.

1	2	3	4	5	6	7	8	91	
144	36	16	9	5	4	2	2		
0	0	0	0	9	0	11	3		

This Line begins at 8 and an half, and so goes on (by Divisions) to 36. The

The Use.

If a piece of Timber be	}	Inches Square	1	144	0	} in length will make a foot So- lid.
			2	36	0	
			3	16	0	
			4	9	0	
			5	5	9	
			6	4	0	
			7	2	11	
			8	2	3	

Here you may see, that a piece of Timber that is 4 Inches square requires 9 foot in length to make a Foot Solid.

The square of any piece of Timber at the End thereof being known, to find how much of that piece in Length shall make a Foot solid.

Example.

A piece of Timber that is 13 Inches square, how much thereof in Length will make a Foot solid?

Look for 10 Inches in the Line of Timber Measure, and right against it, on the other side of the Rule, you shall find 17 Inches, and somewhat above a quarter of an Inch, and so much of that piece in length will make 2 foot solid, containing 1728 Inches to the Foot; but in a square foot of Board is 144 Inches.

Another.

If the square of a piece of Timber be 21 Inches, how much thereof in Length will make a foot solid?

Seek 21 Inches in the said Line, and against it you

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you will find, on the other side of the Rule, almost 4 Inches, and so much in length will make a Foot solid.

Note, If squared Timber be broader at one End than the other, the usual Way is to add both Ends together (the true Way for Board-Measure) and take half thereof for the true Square; but if the Difference be very much, this way is erroneous; (yet for the most Part practised) which I shall prove by the following Example.

Suppose a piece of Timber be 9 Inches thick, 15 Inches broad, and 12 Foot or 144 Inches long, how many square Feet is in the same? The Answer will be 12 foot by the Rule.

XX: To measure Timber that is squar'd by the Ax.

Multiply the breadth by the thickness in inches, and that Product by the length in inches, and the last Product Divide by 1738 as before.

A piece of Timber 24 Inches square, and 8 Foot long.

Extend from 12 (the Center) to 24 upwards; that Extent, twice the same way, will reach from 8 to 32 Foot.

Note, That some Carpenters add the breadth and thickness together in inches, and call half thereof the square of that piece of Timber, but if it be wider than it's thick, they measure it for more than is in it.

But to find the true square, is by placing one Foot of the Compasses upon the Line for the breadth, and the other Foot for the thickness in the

the mid-way of that Extent is the true square in inches.

II. Of Bricklayers Work.

Bricklayers measure their Walls commonly by the Rod of 16 Foot and half, (as Land) the Rod containing 272 and a quarter square Feet upon the Superficies of the Wall.

Their Materials, or Brick, made of a Reddish Earth, which ought to be digged before Winter, and not made till the Spring, to be well seasoned with Frost, the Moulds, according to the Statute, ought to be within side, in length 9 inches, in breadth 4 inches and half, and in thickness 2 and a quarter; a Cart Load of Brick is recounted 500, and of Tiles 1000.

It's said that a square Yard of well wrought Clay will make 7 or 800 Bricks, and that out of the Owners Clay, a Workman for 6 or 7 s. the 1000 will make them without any further Charge to the Owner.

But if you buy Brick or Tile, chuse such as are of a bright Red Colour, and that will ring when knock'd, but the Blackish Glazed Bricks are best for Chimney-Stafts.

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Digging Clay to make Bricks. A square yard,
being 27 Square feet.

A Pit, 18 foot Broad,
8 foot deep.

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20 foot in Length

2880 feet in all

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166 yards Answer.

and 18 foot,

To measure Brick Walls.

Suppose a Wall be in length 120 Foot, and 13 Foot 3 inches high, the Product done by the Third Example will be 1590 Foot. Which is reduce into Rods, is by dividing it by 272, (omitting the quarter of a Foot, as not regarded by Workmen) the Quotient gives 5 Rods, 3 Quarters, and 26 Foot.

Note, That 136 Foot is half a Rod, 68 a Quarter, and 204 Foot 3 quarters of a Rod.

Or extend from 272 to 13, and a quarter of the great Division on the Line downwards, that Extent will reach the same ways from 120 to 5 Rods, and about 48 Parts, the Answer.

Having measured the Face of the Wall, or House, on the out-side thereof, then measure the end thereof on the inside, and make Deduction for Doors and Windows. *Note,* But if the Wall be either thicker or thinner than a Brick and half,
it

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it must be reduced into Standard-Measure, (that is) one Brick and half thick.

The Rule.

Multiply the Number of *Feet*, measured on the Face of the Wall, by the Number of half Bricks the Wall is in thickness; one third part of that Product gives the Number of *Feet* contained in the Wall, which reduce into Rods, by dividing it by 272, as above. By the Line.

How many Rods of Brick-work is there in 4085 Foot? Extend from 272 to 3 downwards, that extent the same way from 4085, to about 15 Rods, Answer, Or thus,

If a Wall be 9 Rods on the out-side, add 5 half Bricks thick, How many Rods of Brick and a half is there in the Wall? As 3 is to 5, so 9 to 15, Answer.

Extend from 3 downwards to 5, that extent will reach the same way from 9 to 15 Rods, Answer.

Charge of a Rod of Brick-Work.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For 4500 Bricks at 15 s. the 100	3	07	6
For 32 Bushels of Lime at 9 d. —	0	16	0
For 3 Load of Sand —————	0	05	0
Workmanship by the Great ———	1	02	0

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Feet	1 Brick.	1 Brick & $\frac{1}{2}$.
1	0176	0264
2	0352	0528
3	0528	0792
4	0704	1056
5	0880	1320
6	1056	1684
7	1232	1848
8	1408	2112
9	1584	2378
10	1760	2640
11	1936	2904
12	2112	3268
13	2288	3696
14	2464	3798
15	2640	3960
16	2816	4224
17	2992	4588
18	3168	4752
19	3344	5280
20	3520	5544

A Table shewing the number of Bricks, or very near, that a Wall may take up of 16 foot and half long, of any thickness and to any height, not exceeding 20 foot high.

The Use.

A Wall of under pinning, a Rod in length, and one Foot high.

Look in the top of the Table for 1 Foot in the first column, & against it is 176, shews that so many Bricks will do it, at 1 Brick length thick, and 264 at 1 Brick and a half thick, as

the Table sheweth. At 3 Bricks thick, double the number 264, and so of the rest.

Note, That all Joists and Summers that are to lie in Brick Walls, ought to have their ends run over with Pitch to preserve them from Lime.

As to the measuring of Chimneys I need not write of, for they commonly are done by the Great; and *Note,* That if the inside of a Chimney Shaft does, as it were, lean Northwards, it carries off the Smoak the better: And that all Chimneys, tho' of Stone or Brick, should be well Mortared on their insides with Clay tempered with Horse-Dung; for Sparks have got thro' the Cracks of a Brick Chimney, for want of Plastering, and set the House on Fire.

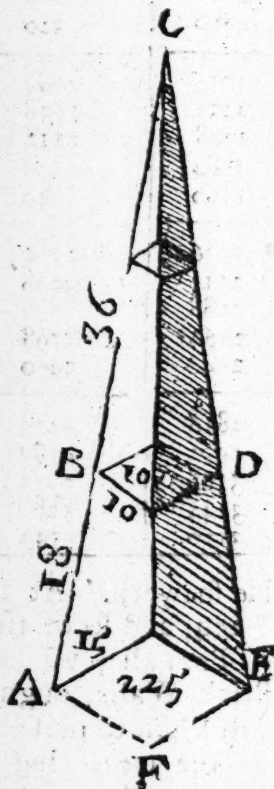
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Where the Foundation of Brick-Walls are to be Built, should be firm and dry; but if any Spring, drive Elm Stakes there, with a two Handed Beetle.

To measure a Cone, or round Spire-Steeple.



Multiply the Superficial Inch at the bottom thereof, which having found, Multiply them into one third of the length in Inches, gives the Solid Inches, which Divide by 1728; the Quotient gives the Feet.

To measure the other Pyramid, or square Spire-steeple

Multiply the Line or Side A. F, (that is, one side

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side in its self) gives the Superficial Inches at the bottom; then Multiply that Sum or Product into one third part of the Length (as the Cone) gives the Content in Square Inches.

By the Line.

Extend from 1 to 22½ the flat Inches at the Base (or bottom of the Pyramid A. E. E.) upwards, that Extent the same way will reach from 18 (one third part of the Length) to 4050 the Content in Cubical Inches.

XXV. To measure the Segment, or Frustrum, (so called) of the Pyramid or lower end A. B. C. D. E. F. the lower end B. C. D. being cut off.

The easiest way is thus: Suppose the whole Pyramid or Cone to contain (as before) 4050 Inches, then measure the top part B. C. D. singly, which suppose to be 1200 Inches; Subtract this from 4050, and the Remainder is 2850 Inches, the Content of the Frustrum A. B. D. E. F.

III. Of Tiling.

Tiling is measured by the Square of 10 Foot, as the Carpenters Work.

The Charge of a new Square of Tiling.

l. s. d.

For 700, or 750 Tiles, at 18d. the	100-00-11-03
For 100 of 5 F. Lath, 7 nail'd in 2 F.	00-02-00
For 2 Bushels of Lime well burnt	00-01-00
For half a Peck of Oak Tile-pins	00-00-03
For 500 of Reparation Nails,	00-00-10
For half a Load of sifted Sand	00-01-00
For 7 Ridge Tiles	00-01-02
Workmanship by the Great	00-03-00

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A Workman will find all Materials (in some Places) at 25 s. the Square; or repair old Tiling with new Lath, Mortar, and new Tiles, where Need is, for about 12 s. the Square.

It's said, that a strait-grain'd round piece of Oak-Timber, 10 Inches square, may be render'd into 400 Laths; and that a Workman will rend 1000 for 3 s.

Five Foot Lath is 5 Score to the 100, and four Foot Lath 120 to the 100.

A Piece of Timber (it's said) of six Inches and half broad, and three Inches and half thick, cuts 8 Eaves-Laths.

When the Mortar is worn much out of your old Tiling, Point it with Lime and Hair, to prevent the Wind blowing them off, or the Snow driving under the Tiling, and there it lodgeth on the Ceiling under the Tiles (if Ceiled) and when it thaws may do much Damage to the Ceiling and some Goods in the House.

Plain-Tile to be in length 10 Inches and a half, in breadth 6 Inches and a quarter, in thickness half an Inch and half quarter at the least.

Roof-Tile in length 13 Inches, and the thickness half an Inch and half quarter at the least.

Gutter-Tile 10 Inches and half in length, and he that Sells any that is not so forfeit to the Buyer the double Value, and be further Punished. 17 Edw. c. 17.

IV. *Of Plastering.*

Plastering, or Ceiling, is measured by the Yard square, of 3 Foot, which is 9 Foot.

The length and breadth being Multiplied together by the Third Example does the work. For Gable-ends see Example IX.

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Note, That if you are about to measure the Plaistering of most of the Rooms in a House, by the General Rule, do thus:

First, Upon a Sheet of Paper draw 4 Columns, as, (1) the Name of the Wall, lying East or West, &c. or Gable-end; (2) the length in Feet and Inches, (3) the breadth in Feet and Inches, and the last Column for the Content in Yards, Feet, and Inches, done from the General Rule, Example III.

Having finished every Room, you may (if you will) Prove your work by *Gunter's Line*, thus:

A Wall Ceiled 4 Foot wide, and 7 Foot long.

Extend from 9 always (the Feet in a Yard) to 5 upwards, that Extent the same way from 7 will reach to 4 Yards, Answer.

Note also, In another Place of the Sheet of Paper make 4 Columns more, for the several Deductions of Windows, Doors, Chimneys, and Hearths, and the like.

To reduce the several Products of Feet, Divide them by 9, and the Quotient gives the Yards to be placed in the said last Column.

Note, That Bricks between Studs keeps not out driving Rain so well as Lathing and Plaistering without Doors.

The Charge of a Ceiling of six Yards.

	s.	d.
For 100 of five foot Laths —————	2	00
For 500 Reparation Nails —————	0	10
For 2 Bushels of Lime and Sand ———	1	06
For 3 Pecks of Hair —————	0	09
Workmanship, with Lathing 3d. the Yard ———	1	02

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The Plaisterers in *Bedfordshire* will find Materials and Workmanship for 12 *d.* the Yard without Doors, and 10 *d.* the Yard within Doors; but if there's a considerable quantity of Work to be done, they will do it at 10 *d.* the Yard; or 2 *d.* the Yard, the Owner finding Materials.

Note, That Hart-Lath is best to be used both within and without Doors, tho' some are for Sap-Lath in the House, but there's nothing saved at long run by using Sap-Lath.

VI. *Paving with Brick.*

THirty two covers a Yard. A Workman will find Lime and Sand, and lay them at 8 *d.* the Yard. Some People lay them with Sand only, and serve pretty well in a dirty Room.

VII. *Of Pitching and Paving.*

Pitching is also measured by the Yard: The Charge of Pitching eight Yards, *viz.* A great Cart load of Pibbles worth 4 *s.* and a Cart load of Gravel 2 *s.* Workmanship at 2 *d.* half-penny the Yard, but there will want more Gravel, if the Ground be not firm.

VIII. *Of Joyners Work.*

Joyners Work is measured by the Yard, somewhat as the Plaisterers, only where there is a Cornice, (in a Room Wainscotted) or swelling Pannels, and Moldings, they take the depth of the Room with a Line, denting it into the Hollows, and then measure the Line in Feet and Inches for the height of the Room; and then measure round the Room with a four foot Lath, (as Plaisterers do for the more Expedition) and multiply the length

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length and breadth, as in the General Rule, *Example III.* and the Product divide by 9, and the Quotient shews the Yards (as of Plaisterers Work before) deducting for Doors, Windows, Chimney-pieces, &c.

In measuring Window-Shutters (in a Room) being all of one height, they measure the height of one, and call that the breadth; and for the length they measure the breadth of them altogether, which are to be multiplyed together, *viz.* one length and breadth by the said General Rule, (which is more exact than by *Gunter's Line*) Now suppose the Product is 246 Foot 6 Inches.

The Joyner being paid for one side of the Shutters, for whole Work, so called, and for planing the other side of the Shutters, is called half Work, to be paid at half Price the other.

Therefore the said Product for the best side of the Shutters being 246 Foot 6 Inches, to which add half thereof for the said half Work, makes 369 Foot 9 Inches, to be reduced into Yards by dividing it by 9, as before.

The same way of measuring they observe for Wainscot Doors, and Cupboard-Doors, where they are planed on both sides.

Lastly, If the Cheeks or Jaums of Three Windows, Wainscotted, be in length in the whole 62 Foot, and the breadth 5 Inches, done by the General Rule, 25 Feet 10 Inches.

IX Of Glasiers Work.

THE Glasing of new Windows is measured by the Foot. Plain Glasing 6 *d.* the Foot, new Leading 3 *d.* Repairing 2 *d.* a Foot, a single Quarry fixing 1 *d.*

A Quarry of ordinary Glafs (like the Figure marked

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marked *W*, in the Circle before) is 6 Inches from corner to corner one way, and 4 Inches the other, containing 12 Inches in all, and therefore 12 Quarries make a Foot.

Note, Let the Paines be rubbed well, when fixed in the Lead, with Linseed Oyl, to keep out Rain.

If you have several Panes of Glafs in one Room, all of one height, lay a String along the Glafs of the Window, and take the breadth of all of them together into one Sum, which call the length and the height of one Pane, the breadth, and work by the General Rule, not deducting for Ovals and half Round or Crocket-Windows in Stone-work, for they are all measured, as if they were square, because of the loss of Glafs, and the trouble in fitting them.

Every Foot of new Sheet-Lead weighs, it's said, 8 or 9 lb. but the old about 6 or 7 lb.

A Yard square of new Sheet-Lead is worth 13, 14, or 15 s. and a square of 10 Foot, 7 or 8 in Money, besides Soder at 9d. or 10d. the lb. The Exchange of old Sheet-Lead for new, is, in some Places 3 s. the 100 weight.

Note, That when Workmen have undertaken to finish a Building, &c. and leave the same Work without just Cause, two Justices may commit the Offender to Prison without Bail, for a Month, and to forfeit five Pounds. See 5 Eliz 4.

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X. Of Painters Work.

THEIR Work is measured as the Joyner's Work, by the Yard, but dent in where the Brush goes.

Painting Wainscot with Oyl-Colour, thrice done over, 10*d.* the Yard, if Linseed-Oyl is not too dear, and 6*d.* the Light for large new Window-Frames.

Note, That Linseed-Oyl done over any Timber, both within and without Doors, preserves it from Worm and Weather, so as it be done over with a Brush in dry Weather, once every seven Years, without being ground with Colours, as the Glovers grind their Colours for Gloves.

But for such as may see it needful to use Colours, their Names are as follow.

Whites, are *Ceruse*, *Flake-White*, and *White-Lead*.

Black, are *Lamp-black*, or the Soot that comes by burning Oyl, Cherry-stones burnt, or old Ivory Knife-hafts burnt.

Reds, are *Red-Lead*, *Vermillion*, *Red-Oker*, *Indian-Lake*.

Greens, are *Verdigrease*, *Verditur*, and *Sap-Green*, made of the Juice of ripe Buckthornberries, and kept in a Bladder.

Yellows are *Saffrons*, *Yellow-pink*, and *Gumbogia*.

Brown, is *Umber* burnt. And a

Gold-Cour, is *Orpiment*.

Lastly, *Verdigrease*, with a very little *Sap-Green*, makes a right Green Colour.

Note, That all the Colours may be ground (on a Glovers Grinding-stone) with fair Water; severally.

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severally, and dried, and kept in Paper for use, except *Lamp-black*, *Saffron*, *Smalt*, *Gumbogia*, and *Sap-green*.

Blews, are *Ultramarine*, *Smalt*, *Indico*, *Blew-bice*.

Gum-Water, Tie clear *Gum-Arabick* in a Rag, and let it dissolve in a Gallipot of Water.

Size is made by boiling one Ounce of *Glew* in two Gallons of Water very well.

For Colouring of Maps, mix a Colour with *Gum-Water* in a Shell, using a fine Pencil.

Or put a Colour into an Inkhorn to Cotten, you may write with it and draw Flowers upon Wooden Cups, and after Varnish them, or make them represent *China*, *Earthen Dishes*; if (you have one to look on) by tempering *Flake-White* with the *Gum-Water*, on a Board, with your Knife's Point; first doing it over with a Pencil very thin of the Colour, doing it over 3 or 4 times, letting it dry every time.

Turn'd Chairs you may Brush over with *Whizing* and *Size*, and after with some other Colour, and after Varnish them with this Varnish: Boil 4 Ounces of *Gum-sandrack* in a Quart of *Linseed-Oyl*, till the *Gum* is dissolved; or only heat the *Oyl* till then. You may use it without Doors also; and if the Flame catcheth it, do but cover it with a Cloth, or the like, and the Flame goes out.

If you would colour Wood of a bright Brown Colour, take the hard knotty Soot out of a Chimney where Wood is burnt, and let it dissolve in old Urine: With this Brush the Wood, while you are turning it for Chairs or Table-frames.

If you Varnish Cloth for Tents with the said Varnish, they will keep out wet.

Japan-Varnish for Cups, &c. is made by putting *Gum-sandrack* and *Mastick*, of each five Ounces, and *Gum-Amine* 1 Ounce, in Powder, into a Glass

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Glass Bottle, to a Pint and a half of the strongest Spirit of Wine, setting it in the hot Sun, and shaking it after, your Cups to be done over with it by the Fire divers times; if on a Chest of Drawers, you must at last polish it, by rubbing it with a wet Linnen Rag, the Powder of Tripolo under it.

If you have a choice Paper Map to paste on a Board, that it may be durable, dip a Napkin in Water, and wring it, in which lay the Map to damp a little; then stir a Spoonful of fine Wheat Flower into three or four Spoonfuls of Water, heat it a little, and with a Feather dipp'd in it wet the Board, and lay the Map smooth thereon, and on that a Sheet of Paper to smooth with your Hand. When you put a Map on a Frame of Wood, damp it first, as above.

An old Linnen Sheet, to make a Bed-Teaster on, nail it to a Wall very strait, and daub it over with the following: Boil half a Pound of *Glew* in a Quart of Water, till the *Glew* is dissolved, always stirring; then mix a handful of Wheat Flower, with cold Water, and put it to the rest and boil it well; when it's dry, and serapes, (if need be) colour it, if you will with the Size warm and some colouring.

To colour a Sign-Post: Grind Spanish Brown and Red Lead thinly with Linseed Oyl, and Brush it over; when it's dry, use White Lead twice (some basely use Whiting) and if it be not white enough, do it over again. Observe the same for Window Frames, if Oyl alone please you not.

Note, Some Men Grind the Colours with Water and dry them, and then mix it with Linseed Oyl in a Pot.

Cleanse your Pencils and Brushes (before they are too dry) with hot Water and Soap; and if they

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they are hard and dry, boil them in the same. Keep your Oyl Colours in Bladders tied close; and those in Pots, put them in Water till you need them.

Lay a Lantern-Horn on a Printed Flower, and with Ink draw the Strokes on the Horn, when it's dry, breth on the Lines, and press it hard on the Paper.

Priming Dial Boards, is the brushing them over with Linseed Oyl, thinly ground with Spanish Brown, done over three or four times (drying between) thicker and thicker of the Colour.

Oyl for Dials: Boil Red Lead and Linseed Oyl till it's as thick as a Syrup almost; when it's cold, and well settled, pour the cleaneſt into a Bladder for use, and it is called the fat Oyl.

The Gold Size for Dials: Mix fine ground Yellow Oker with the fat Oyl, so that when a Figure is made with it, it may be of that thickness as to settle it self smooth.

To mark out a Dial upon a Wall; Fix the Dial drawn upon Paper against the Wall with Nails, and you may mark out the Hour-lines, to what length you please, the Hour-lines may be drawn with Vermilion, or Lamp-black, ground with fat Oyl.

To draw Golden Letters, or Figures, for the Hours; *First*, Draw them with a Pencil dipp'd in the Gold Size, which, when so dry as will just stick to your Finger, but not come off, then with a smooth edged Penknife, shape the Leaf Gold to your mind, and take it up with a piece of Cotten Cloth tied about the end of a Stick, and lay it on the Size, and press it down with the same Cotten; when it's dry brush off the loose Gold with a Feather, and the rough edges of the Letter smooth with a Pencil dipp'd in red or black Colour.

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Dr. S.
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Dr. Salmon's Turpentine Varnish for Prints or Pictures in Oil. R Venice Turpentine 1 $\frac{3}{4}$, put it into an Earthen Pot over a Fire, when melted thin add to it Oil of Turpentine 2 $\frac{3}{4}$; as soon as they boil take off the Pot, and when cold put it up into a Glass Bottle, and keep it close stop'd for Use. With this you may varnish your Prints on Glass, or other Things, to render them transparent; and this is what the Shops sell for fine Varnish; if it should prove too thick, you may remedy it, by an Addition of Oil of Turpentine.

Note, That whereas the Spaces between the Hour-Lines being white, but if you desire to have them blew, the Hour-lines being very dry, and the Letters, do the Spaces all over with white Lead, thinly temper'd with the fat Oil, then sift all over the Dial the fine Powder of Smalt, and dab it down with Cotten; when its dry, blow off the loose Smalt, with a pair of Bellows.

Surveying, or Measuring of Land; But first, take a Description of the Quadrant.

First, The outward, or Arch is divided into 90 Parts, called Degrees, and figured 10, 20, 30, &c. to 90.

Secondly, Above the Figures 20, 30, 40, 50, 60, is Capital Letters, for the Names of the 12 Months; as J for *January*, F for *February*, &c. each Month is supposed to be divided into 30 Parts for the Days.

Thirdly, Above Letters for Months, are the Hour-Lines to know the Hour of the Day.

Fourthly, Upon the Line G. D. is to be fixed two pieces of thin Brass, with a Hole thro' each piece, for the Sun to shine from one to the other, but some drive in 2 little Nails (without Heads) that when the Quadrant is held in the Sun the Shadow of that Stamp at G, may cast the Shadow to D.

Lastly,

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Lastly, In the Center, or Point of the Quadrant, at A let a Thread, or Silk be fasten'd, thro' a Hole, and a Plummet of Lead at the other End of the Thread, having first put upon the Thread a Pins-head, or Small-Bead.

To know the Hour of the Day.

First, Lay the Thread, or Silk, just over the Day of the Month very strait, and so hold it, until you slip the Pins-head to rest over one of the 12 a Clock-Lines; This done, let the Sun shine from the Sight, or Stump at G. to the other at D. (the Plummet hanging at Liberty) the Pins-head will rest against an Hour line, which with a little Practice you'll find easy.

To find the Height of a Tree or Steeple.

Hold up the Quadrant, and spy thro' the Sights, or along the Edge, by D. G. the Top of the Tree, stepping backwards or forwards, untill the Plummet hangs at Liberty, just against 45 Degrees, (that is the very middle of the Degrees of the Quadrant) then is the Height of the Tree equal to the Distance of the Root of the Tree, to your standing Place, to which add somewhat more, for the Height you hold the Quadrant above the Ground, which Distance measure into Feet or Yards.

But if the Plummet cut one quarter of the Quadrant (or 22 Degrees and half) in taking of Sight, then twice the Distance from your standing to the bottom of the Tree, or Steeple, is the Height, to which add the Height of your Quadrant.

Lastly, If the Plummet cut three quarters of the Quadrant (or 72 deg. and half) then half the Distance is the Height, &c. Of these Things more hereafter.

How to

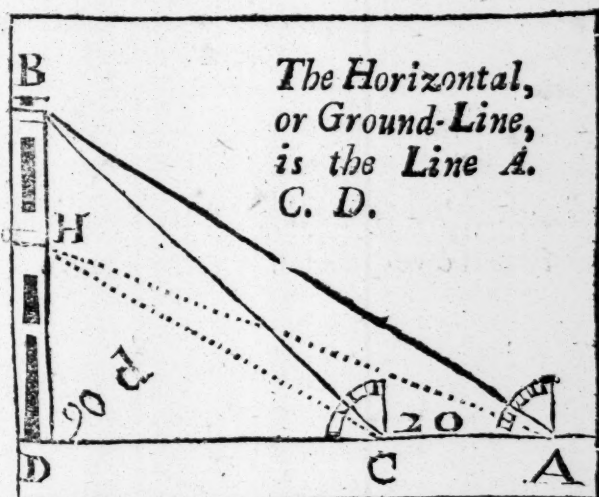
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How to measure Distances, Heights and Depths, by the Quadrant.

First, To find the Height of the Tower, B. D. you must make two severall Angles (as before) at two severall Stations: If you are at the Point, or Station A, there place your Quadrant, as the Figure following sheweth.



And from the Center thereof spy the Top of the Tower at B (laying a Ruler from the Center to find how many Degrees of the Quadrant is cut) then draw the Black Line A B, so shall the Lines A B D make a Triangle, the Point D being a right Angle, 90 degrees, as the Quadrant is.

Then change your Standing from A towards D suppose 20 Yards, (or other distance backward or forward as you please) taking that distance from a Scale of equal Parts, and place your Quadrant, which

which, in the Figure above, is at the Point C, and from thence take your Sight to the Top of the Tower, as you did at A and draw the Line E C which is also a black Line, so you have the Triangle A B C. Then the Base A C 20 Yards, from whence you took a Scale, will be your Rule to measure the rest of the Lines by.

Then having found the Degrees of the Quadrant at the Point A and C, add those Degrees together, (as before is taught) and what they want of 180, is to be made up at the Angle B (the Top of the Tower) but if you understand the Figure, (before this last) I need not enlarge upon this.

Then, suppose a perpendicular Line let fall from B (the Top of the Tower) which is to be measured by the Scale you measured the Distance between A and C, gives the Height of the Tower.

Lastly, If it were required to know the Height of the Window, at H. Work as before, and you may subtract the Height above it, from the whole Height of the Tower, which is easily done.

This Leaf to come in at Page 350 and 351.

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How to know whether the Top of the Post you are to place an Horizontal Dial on be level.

Lay a Ruler on the Top of the *Post*, and apply the Edge of the *Quadrant* A. G. D. to the under Side of the Ruler, so that the *Plummet* may hang over the Line A. B. of the *Quadrant*; and if it falls directly upon the level Line A. B. making no Angle, it is a true Level, or *Horizontal Plane*.

By the same you may know an upright Wall, to place a Dial thereon, by holding the Line A. B. against the Wall.

To know whether Water will come from a Spring, or Pond, to your Dwelling by a Leaden-Pipe laid in the Earth.

Set a Pole upright in the Pond, and mark how many Feet and Inches of it is above Water; then place another Pole in the Place, of equal Length with the other, where you would have the Water to come, then place the Edge of the *Quadrant* A. B. the Center A. on the Top of the Pole, the *Plummet* hanging at Liberty, and spy thro' the Sights the Top of the Pole that is in the Water, and if the Thread cutteth any Degrees of the *Quadrant*, the Water may be convey'd, &c.

Note, more largely of the *Quadrant* follows in this Book.

Of Measuring of Land.

12 Inches is a Foot, 16 Foot and half a Pole; 40 Poles make a Furlong; 8 Furlongs a Mile in Length.

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160 square Poles is an Acre of Land: In a square Acre are Roods 4, square Chains 10, square Poles, or Perches 160 (as above) square Yards 4340, square Feet 43560, square Links 100000, square Inches 6272642. In a Mile in Length, is Furlongs 8, Chains 80, Perches 320, Paces 1056, Yards 1760, Feet 5280, Links 8020, Inches 63360, Barley-Corns 190080.

In a square Mile is Acres 640, Chains 6400, Perches 102400, square Links 640000000, square Inches 4014189600.

An *Italian* Mile, is 1000 Paces (of 5 Feet to the Pace) less than an *English* Mile by 280 Feet, so that a League at Sea wants about one Furlong of three *English* Miles. [See the 5th Example in Reduction].

A Table shewing how to lay out an Acre of Ground

Poles breadth	Length of the Acre.		Poles breadth	Length of the Acre.	
	Poles.	Feet		Poles.	Feet.
1	160	0	12	13	5 $\frac{1}{2}$
2	80	0	13	12	5
3	53	5 $\frac{1}{2}$	14	11	7
4	40	0	15	10	11
5	32	0	16	10	0
6	26	11	17	9	7
7	22	14	18	8	14 $\frac{1}{2}$
8	20	0	19	8	7
9	17	13	20	8	0
10	16	0	21	7	10
11	14	9	22	7	4 $\frac{1}{2}$

Poles breadth	Length of the Acre.		Poles breadth	Length of the Acre.	
	Poles.	Feet.		Poles.	Feet.
23	6	$15\frac{1}{2}$	52	3	1
24	6	$11\frac{1}{2}$	53	3	$1\frac{1}{2}$
25	6	6	54	2	16
26	6	$2\frac{1}{2}$	55	2	15
27	5	$15\frac{1}{4}$	56	2	4
28	5	$11\frac{1}{2}$	57	2	13
29	5	$8\frac{1}{2}$	58	2	14
30	5	$5\frac{1}{2}$	59	2	12
31	5	$3\frac{1}{2}$	60	2	11
32	5	0	61	2	10
33	4	14	62	2	$9\frac{1}{2}$
34	4	$11\frac{1}{2}$	63	2	9
35	4	$9\frac{1}{2}$	64	2	$8\frac{1}{4}$
36	4	$7\frac{1}{4}$	65	2	8
37	4	$5\frac{1}{4}$	66	2	7
38	4	$3\frac{1}{2}$	67	2	$6\frac{1}{2}$
39	4	2	68	2	6
40	4	0	69	2	$5\frac{3}{2}$
41	3	15	70	2	5
42	3	$13\frac{1}{4}$	71	2	$4\frac{1}{2}$
43	3	$11\frac{1}{4}$	72	2	4
44	3	$10\frac{1}{2}$	73	2	$3\frac{1}{2}$
45	3	9	74	2	3
46	3	8	75	2	$2\frac{1}{2}$
47	3	7	76	2	2
48	3	6	77	2	$1\frac{1}{2}$
49	3	4	78	2	1
50	3	3	79	2	$0\frac{1}{4}$
51	3	3	80	2	0

The Use of the foregoing Table.

Suppose the length, or side of a Close, or Furlong, be 43 Poles. How much in breadth will make an Acre?

Look 43 in the first Column, and right against it is 3 Poles 11 Feet, and about 10 Inches in breadth to make an Acre; twice that is two Acres, &c.

Note, That if the Table should be mis-printed, I will give you one Example whereby you may prove all, or any part of this Table.

The side being 43 Poles, (according to the Example above) I divide 160 (the Poles in one Acre) by 43, and the *Quotient* gives 3 Poles, 31 Parts.

$$\begin{array}{r} 31 \\ 43 \overline{) 160} \end{array} \quad \begin{array}{l} (3 \\ 31 \\ 160 \end{array} \quad \begin{array}{l} 3 \text{ Poles} \\ 43 \end{array}$$

Secondly, I Multiply the 31 Parts by $16 \frac{1}{2}$, (the Feet in 1 Pole in length) adding to the Product half 31, that is $15 \frac{1}{2}$, makes $511 \frac{1}{2}$.

$$\begin{array}{r} 31 \\ 16 \frac{1}{2} \\ \hline 186 \\ 31 \\ 15 \frac{1}{2} \\ \hline 511 \frac{1}{2} \text{ Product.} \end{array}$$

Thirdly, I divide the $511 \frac{1}{2}$ by 43 also, and the *Quotient* gives 11 Feet, and $38 \frac{1}{2}$ Remainder.

$$\begin{array}{r} 11 \\ 43 \overline{) 511 \frac{1}{2}} \end{array} \quad \begin{array}{l} (3 \\ 4 \\ 18 \end{array} \quad \begin{array}{l} 11 \text{ F.} \\ 38 \frac{1}{2} \end{array}$$

Fourthly,

Fourthly, I Multiply the Remainder $38\frac{1}{2}$ by 12, (the Inches in a foot 38 in length) adding to the Product the half of 12 the Multiplier, and the Product is 462 Inches.

76

386

462 Inch.

Lastly, I divide the 462 by 43 also, and the Quotient gives 10 Inches, and 32 remaining being gathered into one sum, the breadth

(3

45(2

483

#

(10

P.

3

F.

11

In.

$10\frac{32}{43}$.

A

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A Table to lay out an Acre of Land by Gunter's Chain.

Ch.	Li.	Ch.	Li.
0	25	4	00
0	35	28	57 $\frac{1}{7}$
0	45	22	22 $\frac{2}{9}$
0	55	18	18 $\frac{2}{3}$
0	65	15	38 $\frac{1}{2}$
0	75	13	32 $\frac{1}{4}$
0	85	11	64 $\frac{1}{7}$
0	95	10	90 $\frac{1}{10}$
1	00	11	00
1	10	9	09 $\frac{1}{10}$
1	20	8	33 $\frac{1}{3}$
1	30	7	69 $\frac{1}{7}$
1	40	7	14 $\frac{1}{4}$
1	50	6	66 $\frac{1}{5}$
1	60	6	77 $\frac{1}{2}$
1	70	5	88 $\frac{1}{7}$
1	80	5	55 $\frac{1}{8}$
1	90	5	26 $\frac{1}{10}$
2	00	5	00
2	10	4	76 $\frac{4}{11}$
2	20	4	54 $\frac{1}{11}$
2	30	4	34 $\frac{1}{11}$
2	40	4	16 $\frac{2}{3}$
2	50	4	00
2	60	3	84 $\frac{8}{11}$
2	70	3	70 $\frac{1}{10}$
2	80	3	53 $\frac{4}{7}$
2	90	3	44 $\frac{1}{4}$
3	00	3	77 $\frac{2}{3}$
3	10	3	22 $\frac{1}{5}$
3	20	3	12 $\frac{1}{2}$
3	30	3	03 $\frac{1}{3}$
3	40	2	94 $\frac{2}{7}$

NOW to prove whether or no this Table be Misprinted.

Example.

Suppose the length of a piece of Ground at the side be 3 Chains, 20 links, how much in breadth thereof will make an Acre?

Look for 3 C. 20 L. in the first Column, and against it in the second is 3 C. 12 L. for the breadth.

Or, Always divide the length by 10000, which in this Example is 3 C. 20 L. done as follows without the Table.

$$\begin{array}{r}
 (1 \\
 \times 2 \\
 148(6 \\
 10000(0 \\
 32220 \\
 33
 \end{array}
 \begin{array}{l}
 C. \\
 L. \\
 12 \text{ breadth} \\
 \text{of the Acre.}
 \end{array}$$

The

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The breadth is 3 Chains 12 Links and the Fraction $\frac{160}{330}$ is half a Link, because 160 (the Remainder) is half 330 (the Divisor.)

How to measure Land by Gunter's Chain.

Note, That this Chain is 4 Poles in length, or 22 Yards, 66 Foot, 792 Inches; it is divided into 100 Links, at every 10 Links is a Brass Ring for the more ready counting it in measuring, so that it's no matter which End goes foremost, and he that draws it should carry in his Hand 10 small Sticks to stick in the Earth at every Chains length, and he that follows the Chain to gather up the Sticks.

Example.

	C.	L.
Length	9	50
Breadth	6	25

Suppose the length of a piece of Ground be 9 Chains 50 Links, the breadth 6 Chains 25 Links, how many Acres, Rods, and Poles?

	4750
	1900
	5700
Acres.	593750
	4
Rods.	3175000
	40
Poles.	30100000

Multiply the length by the breadth as whole numbers, and from the Product 593750, I cut off five Figures next the right Hand, and the Remainder on the left Hand are Acres, as you may see in the Margin.

Secondly, The Remaining Figures 93750, so cut off from the 5 Acres, I Multiply by 4 (the Rods in 1 Acre) from which Product I also cut off 5 Figures, or Places, and the Remainder is 3 Rods.

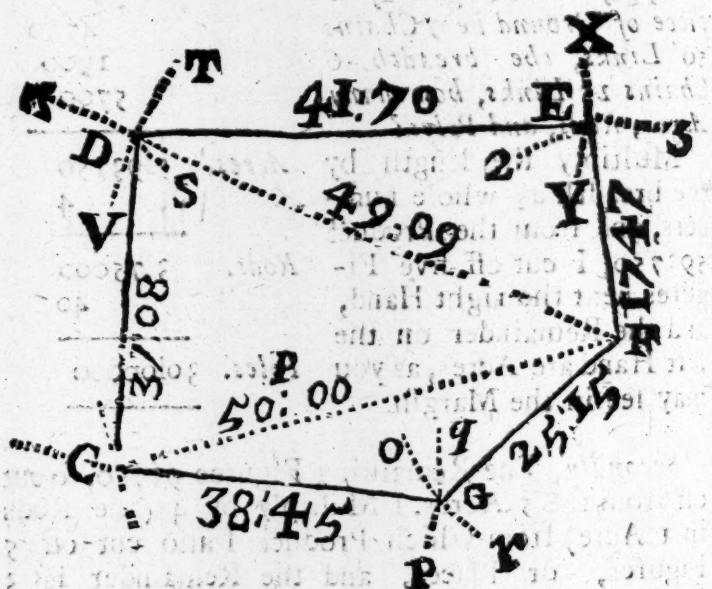
Lastly,

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Lastly, I Multiply 75000, so cut off, by 40 (the Poles in a Rod) and cut off 5 places as the other, and those to the left Hand is 30 Poles. See the Rule for Measure in Reduction, and the Fifth Example in *Multiplication*, and the Fifth in *Division*.

Note, That if in any length or breadth taken by the Chain, the Links are under 10, add a Cypher to the left Hand thereof, before you begin to Multiply: And whereas here were nothing but Cyphers cut off from the 30 Poles before, but if they had been Figures as 34762, they would want of a Pole so much as that Sum wants of 100000, so that the Answer is 5 A. 3 l. R. 30 P.

To take the Plat of a Close, or Field, on Paper, by the Chain or Perch, (but the Perch must first be divided into 100 parts) as I mentioned before.



Let

Let the Figure C. D. E. F. G. represent a Close, or Field, to be platted on Paper.

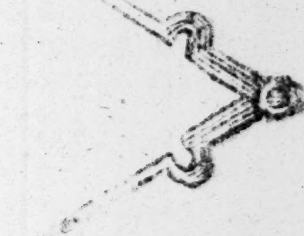
First, I measure with the Chain, or Pole divided into 100 parts) from ~~F~~ C. (the dotted Line within the Close) which contains 50 Poles.

Then I measure the side C. G. 38 Poles, 45 parts, and the side F. G. 25 Poles, 15 parts, which done,

I open the Compasses upon the Scale of equal Parts, to 5 Parts of the great Divisions, to signify 50 Poles, and that Extent I set on Paper, placing F. at one point, and C. at the other, and draw the dotted Line, if you will.

Next, I take from the same Scale, or Line of equal parts, 50 Poles, 45 parts, setting one foot at the Beginning of the Scale, and extend the other to 3 of the greater Divisions, and 8 small Parts, and almost half a part further with that Extent, set one Foot in C. and with the other I draw the Arch-pole q.

Then again take the distance 25 Poles, 15 Parts from the same Scale, and with that distance set one Foot in F. and draw the Arch Q. R. cutting the former Arch in the point G. then draw the Line C. G. and F. G. So is the *Triangle* C. F. G. described on Paper.



By



BY this Rule you may finish your Plot, observing that it must all be divided into *Triangles* by Example 12, remembering that for every Chain, or Pole, you must take off the scale 1 of the great Divisions, as from 4 to 5 is 1 Division, and for every 10 Links, or 1 roth part of your Pole, take 1 of the small divisions, or, with the Compasses you may make a Line of equal parts, according to the bigness you desire your Plot; or having drawn a Plot, may by this Rule make it bigger or lesser.

TH as in a Inches, a piece foot of So in and Bec and th Dry-M Ther tained Gallon. The fa Measur Note Gallon Of V A C 6 Gall For 70½ on See Tho Timbe Examp See Exa be mea Square 105 In many f Gallon

Of

Of Gauging Vessels.

THE Art of Gauging is little different from the measuring of Timber, (before directed) as in a Foot of Timber is 1728 cubical, or square Inches, and as often as 1728 Inches are found in a piece of Timber, be it round or square, so many foot of Timber is contained in the piece.

So in the Art of Gauging, the Gallon for Ale and Beer is agreed on, to be 282 Cubical Inches, and the Wine Gallon 231, and the Gallon of Dry-Measure 272.

Therefore so often as 282 square Inches is contained in any Vessel round, or square, so many Gallons of Ale or Beer the said Vessel will hold. The same is to be observed in Wine and Dry-Measure, &c.

Note, That every Cubical Foot may contain 6 Gallons, and almost a pint of Ale or Beer.

Of Wine, 7 Gallons, 2 Quarts, and almost a pint.

A Cubical Foot of Dry-Measure may contain 6 Gallons, and a little above half a Gallon.

For 141 Inches is in 2 Quarts of Ale or Beer $70\frac{1}{2}$ one Quart, $35\frac{1}{4}$ Inches in a pint.

See Reduction of Liquid-Measure.

Tho' you may Gauge Vessels by the Rule in Timber-Measure, notwithstanding take a few Examples in as easy a manner as I can.

See Receptive-Measure in Reduction.

Example I. Suppose there is a square Tun to be measured, (somewhat like the Figure of the square Foot of Timber in Example III. in length 105 Inches, in breadth 76, depth 46 Inches, how many square Inches is therein, as also how many Gallons or Barrels?

R

Multiply

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Multiply the Dimensions one into another, as is shewed in the first Example in Square-Timber-Measure, and the last Product gives 367080 Inches in the Tun: Which divide by 282, or Multiply by this Number 354611 as in this Example.

Cube Inches in the Tun 367080
The given Number 35461

367080
367080
2202480
1468320
1835400
1101240

G. 11212816603880

And from the Product cut off 7 figures (always) or places to the right-Hand, (which are the parts of a Gallon) and those to the left Hand are Gallons, as in this Example is 1301 Gallons.

Note, That the Parts of a Gallon is not considerable, if there happen to be a Cypher next the Gallons: But in that above is the Figure 7, which is the 7 tenth parts of a Gallon; that is, if a Gallon was divided into 10 parts, this is 7 parts thereof; or if the Figure 5 had been in the place of 7, it had been half a Gallon, because 5 is the half of 10; or if the 70 next the Gallons had been 75, it had been three quarters of a Gallon, because 75 is three quarters of a Hundred, &c.

Lastly, Divide 1301 Gallons, to cut off, by 36 (the Gallons in a Barrel of Beer, or by 32 in a Barrel of Ale) and the Quotient gives 36 Barrels

of Beer, and 5 Gallons remaining, and near three quarters of a Gallon.

Example II. How to Gauge a round Tun, Tub, or Furnace.

First, If your Tun, or the like, be of one Bigness or Breadth, both at Top and Bottom, find the Cube Inches therein contained, as is shewed in round Timber-Measure, and reduce it into Gallons, as before.

But if it be narrower at the Top than at the Bottom, or contrary, take the Breadth or Diameter of the Tun, a little above the middle of it, that is, next the widest End.

Or find the mean Diameter thus:

The Diameter at the Bung or Top of the Tun. } 26

The Diameter at the Head or Bottom of the Tun. } 23

3 Inches difference, 3

The two thirds of the difference is 2 Inches, which added to 23 the lesser Diameter, makes 25 the mean Diameter.

Therefore suppose the mean Diameter of a Tun, Tub, Furnace, or half a swelling Cask, or the Line to be 81 Inches, and the Length 48, how many Gallons is therein?

The Cube Inches contained therein, you may find by the Rule in round Timber-measure, as thus:

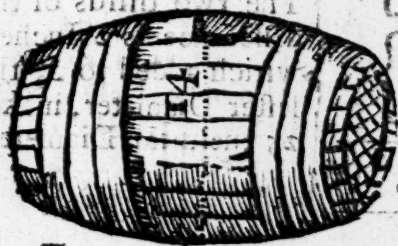
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The mean Diameter is 81 }
Length of the Vessel 48 } Inches.

Multiply 81 by 81, and that Product by 11, (always) and the last Product divide by 14, (always) the Quotient gives the Content at one Inch deep of the Liquor (if any.) Secondly, Multiply the laid Quotient by 48, the length of the Vessel, and the Product gives the solid Inches in the same, which reduce into Gallons, and the Gallons into Barrels, gives 24 Barrels, and about 13 Gallons.

Example III. Suppose the mean Diameter of a Cask is 14 Inches, and the Length 72 Inches, how many Gallons are therein?

Extend the Compasses on Gunter's Line, from



19, 95, to 14, the Diameter, that Extent twice downwards, from 72, the length, will reach to somewhat above 39 Gallons of Ale.

Length 72

But if it was a Wine Vessel, extend from 17, 15, (always) to 14 the Diameter, that Extent twice downwards from 72, the length in Inches will reach to 48 Gallons.

Note,

Note, That if a Barrel of Beer be 36 Gallons, and half a Barrel more to make a Hoghead of 54 Gallons; how many Pints is it?

Multiply 54 by 8 gives 432 Pints.

In 24 Hogheads, how many Quarts.

$$\begin{array}{r} 54 \\ \times 8 \\ \hline 432 \end{array}$$

120
1296 Gallons.

$$\begin{array}{r} 4 \\ \times 1296 \\ \hline 5184 \end{array}$$

Quarts.

Proof

$$\begin{array}{r} 120 \\ \times 5184 \\ \hline 622080 \end{array}$$

$$\begin{array}{r} 1296 \\ \times 4 \\ \hline 5184 \end{array}$$

24 h h h.

1	0017	26	2066	51	5127	76	8155
2	0048	27	2178	52	5258	77	8263
3	0087	28	2292	53	5382	78	8369
4	0134	29	2407	54	5909	79	8473
5	0187	30	2523	55	5636	80	8576
6	0245	31	2640	56	5762	81	8677
7	0308	32	2739	57	5888	82	8776
8	0375	33	2878	58	6014	83	8873
9	0446	34	2998	59	6140	84	8967
10	0520	35	3119	60	6265	85	9059
11	0598	36	3241	61	6389	86	9149
12	0680	37	3364	62	6513	87	9236
13	0764	38	3487	63	6636	88	9320
14	0851	39	3611	64	6759	89	9402
15	0941	40	3735	65	6881	90	9480
16	1033	41	3860	66	7002	91	9554
17	1127	42	3986	67	7122	92	9625
18	1224	43	4112	68	7241	93	9692
19	1323	44	4238	69	7360	94	9755
20	1424	45	4364	70	7477	95	9813
21	1527	46	4491	71	7593	96	9866
22	1631	47	4618	72	7708	97	9913
23	1737	48	4745	73	7822	98	9952
24	1845	49	4873	74	7934	99	9983
25	1955	50	0000	75	8045	100	10000

Example 4. Suppose a Cask containing 60 Gallons, the Bung Diameter 28 Inches, and the Liquor drawn off 7 Inches; then the wet Inches of the Diameter must be 21 Inches: The Question is, How many Gallons remain in the Cask?

Divide 7, the dry Inches of the Bung Diameter, by 28, the whole Diameter, added two Cyphers.

$$\begin{array}{r} \text{Thus } \begin{array}{r} 34 \\ 200 \\ 288 \\ 2 \end{array} \begin{array}{l} \text{)} \\ \\ \\ \end{array} \begin{array}{l} 26 \\ \\ \\ \end{array} \text{ Quotient.} \end{array}$$

Next, Seek the Quotient 25 in the Table, and against it you may find 1955, which Number I Multiply by the whole Content 60 Gallons, thus.

$$\begin{array}{r} \text{Against 25 the Number is } 1955 \\ \phantom{\text{Against 25 the Number is }} 60 \\ \hline \text{Gallons } \phantom{\text{Against 25 the Number is }} 117300 \end{array}$$

From the Product I cut off 4 figures (always) so that the empty part of the Cask is 11 Gallons, and the Fraction 7300 makes about three quarters of a Gallon, because 7300 wants about a quarter of 10000.

Lastly, The whole 60 Gallons, the part empty $1\frac{1}{2}$ Gallons, then the Liquor remaining in the Barrel must be 48 Gallons, and a quarter of a Gallon, the Answer; Or thus,

Divide the wet Inches 21 by the whole Diameter 38, adding 2 Cyphers, as before.

$$\begin{array}{r} \text{Thus } \begin{array}{r} 75 \\ 200 \\ 288 \\ 2 \end{array} \begin{array}{l} \text{)} \\ \\ \\ \end{array} \begin{array}{l} 75 \\ \\ \\ \end{array} \text{ Quotient,} \end{array}$$

The Quotient 75 seek in the Table, and against it is the Number 8045, which Multiply by 60.

R 4

Thus

Thus 8045
60

Gallons 48 | 2700

The Liquor 48 Gallons the Answer; only the Fraction 2700, being about, or somewhat more than a quarter of a Gallon, because 2700 is about a quarter of 10000.

Note, That if after Division there happen a Remainder or Fraction, and that be about half the Divisor, I take the next biggest Number, or if it be less, then take half the Divisor, or the same Number which is in the Quotient.

How many Solid Inches are in an Ellipsis, or a Vessel like to an Egg.

Suppose the Breadth, or shortest Diameter, is 16 Inches, and the Length 36, (as the Oval in the Carpenters Work) and the mean Diameter will be 24 Inches, find the solid Inches in measuring a Globe.

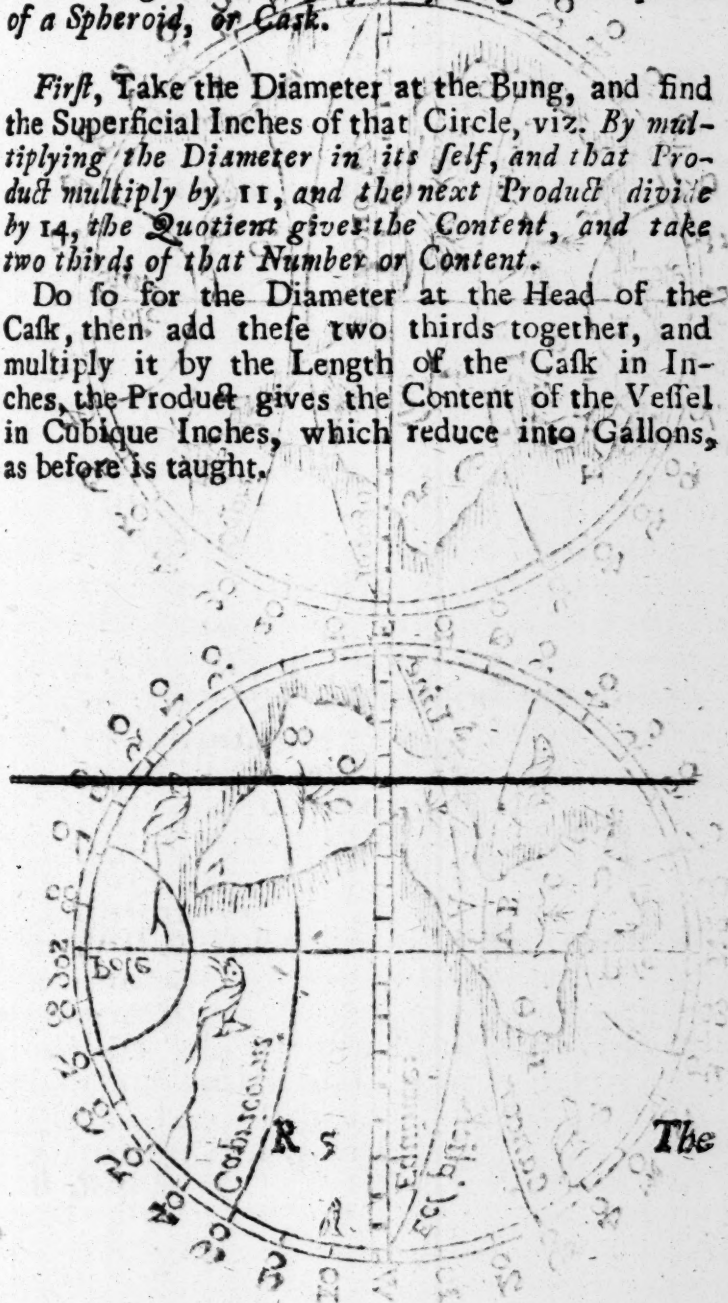
Note, That if any Tun, Copper, or other Vessel, be uneven at the Bottom, put as many Gallons of Water therein, as will cover the same, and let the Top of the Water be accounted as the Bottom of the Vessel, and find the Superficial Inches thereof, then try the Depth of the Copper in divers Places, adding them together, and divide them by the Number of Places, and the Quotient gives the right dipping Place, which multiply by the Superficies of the Content of Inches of the Superficial of the Water, gives the Content in Inches.

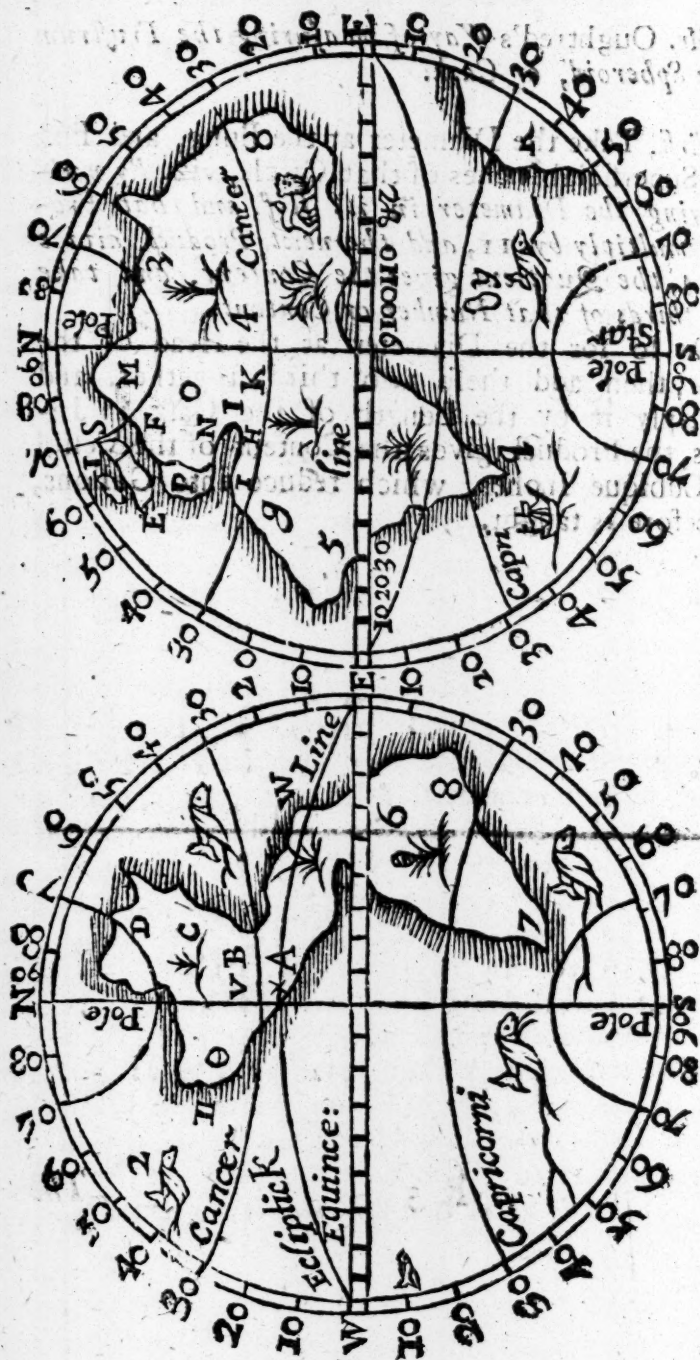
Mr.

Mr. Oughtred's Way of measuring the Frustrum of a Spheroid, or Cask.

First, Take the Diameter at the Bung, and find the Superficial Inches of that Circle, viz. By multiplying the Diameter in its self, and that Product multiply by 11, and the next Product divide by 14, the Quotient gives the Content, and take two thirds of that Number or Content.

Do so for the Diameter at the Head of the Cask, then add these two thirds together, and multiply it by the Length of the Cask in Inches, the Product gives the Content of the Vessel in Cubique Inches, which reduce into Gallons, as before is taught.





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The before is a plain Map of the World.

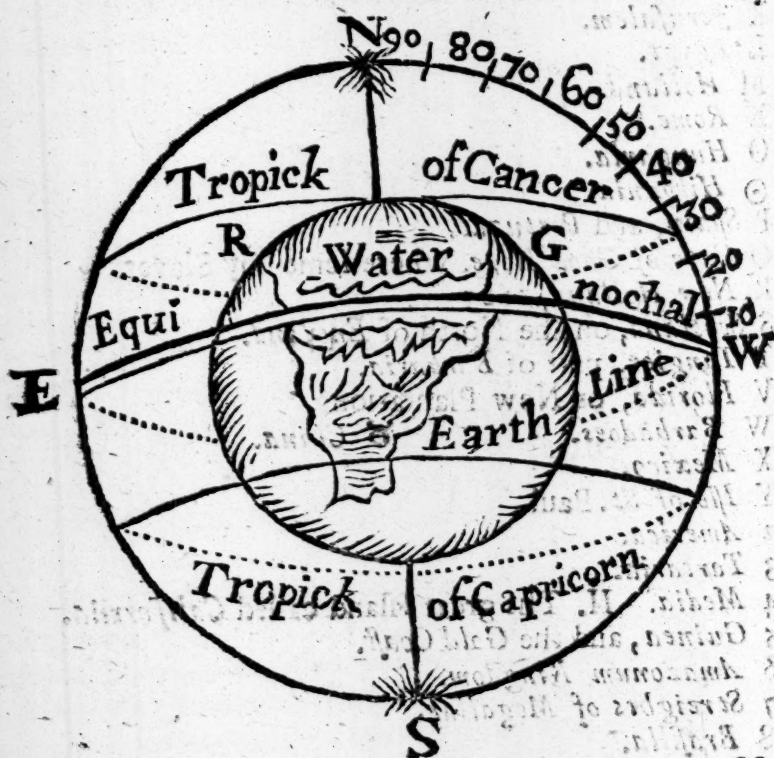
The Letters point to the Places, as follows.

- A *Jamaica.*
- B *Virginia, Carolina, New Jersey, and some other new Plantations in the West-Indies, in America.*
- C *New France.*
- D *Greenland.*
- E *England.*
- F *France.*
- G *Barbaria.*
- H *Argier.*
- I *Ireland.*
- K *Jerusalem.*
- L *Egypt.*
- M *Holland.*
- N *Rome.*
- O *Hungary.*
- © *Hispania.*
- P *Spain, and Portugal.*
- Q *Cape of Good Hope, where some buy Slaves.*
- R *New Holland, 1625*
- S *Scotland, on the North of England.*
- T *Tangier; part of Barbaria.*
- V *Florida, or New Plantations.*
- W *Barbadoes.* & *China.*
- X *Mexico.*
- Y *Ile of St. Paul.*
- 2 *America.*
- 3 *Tartaria.*
- 4 *Media.* II. *The great Island called California.*
- 5 *Guinea, and the Gold Coast.*
- 6 *Amazonum Kingdom.*
- 7 *Streights of Megallan.*
- 8 *Brasilla.*

Of the Globe of the Earth.

Behold a small Figure thereof, which follows: That the Young Man (my Reader) may not be altogether ignorant of the Scituation of the *Earth* and *Water*, this Figure may give so much Knowledge to some, as will cause Admiration in their Hearts, and consider the wonderful Works of God.

Therefore let's suppose that the Circle marked *Water*, *Earth*, within the Circle *E. N. W. S.* to represent the Globe, (or Round Ball) supposed to be two thirds *Water* or *Sea*, and the other third *Earth*, held up by God's Hand, *Joh* 26. 7. because on every side thereof, is surrounded with the Sky, &c. and sailed about by



Men

Men in Ships, and that every Earthly thing (on which side soever it is) presseth towards the Center thereof, that is, towards the very middle thereof.

For further Proofs that Man cannot see any Foundation the Globe of the Earth hath, let us ascend into the Sky: As to the North-Pole-Star, at N. in the Circle above, which suppose to be a fixed Star in the Firmament; and at S. on the other side the Globe, is the South-Pole-Star; from one of these Stars to the other is a Line imagined to pass thro' the very Center of the Globe, which supposed Line is called the Axel-Tree of the World, because round it, and also round the Earth, the sun Circleth once every 24 Hours.

The Edge of the Beams, as I may say, runneth along the Globe of the Earth and Water, if the Air be clear, 15 Miles in a Minute, that is, 900 Miles in an Hour, and 21600 Miles every 24 Hours.

Further proved thus: The Arch-Line, Circle last past, noted N. W. is divided into 90 Parts, called Degrees, or one quarter of the Globe, a Degree being accounted 60 Miles upon the Earth, therefore multiply 90, the quarter of the World by 60, the Product is 5400 Miles of one quarter of the Globe, which Multiply by 4, gives 21600 Miles, that the Beams of the sun Circled round the Earth in 24 Hours.

So that soon after the Sun sets with us in *England*, it is Noon with them that dwell in *America*, differing in Time about 6 Hours.

That the Globe of the Earth is as a Ball in the Air, fixed by God's Almighty Power, is proved by the Eclipse of the Moon, a dark Body of its self, having no Light but what it receives from

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from the Sun, so that that side of the Moon that is next the Sun is all Light, and the other side Dark; (as when in the Night we hold a Candle to a Ball, half the Ball looks dark) so that when the Sun is on one side the Globe of the Earth, and the Moon on the other, the Center of the Earth between them, then the Earth in some measure hinders the Sun's Light coming to the Moon, part of the Body of the Moon seeming dark to our sight, tho' the Moon be then in full, as to us in *England*; tho' the Moon may be said to be in the full at all times to some places of Globe. But more of this in the Seven Arts before.

Note, That between the Letter N and the Line E W in the Circle above, is written *Tropick of Cancer*, the half of it is a dotted Line, yet it is as much a Circle, as the Circle E. N. W. S. Every Circle of the Sphere are supposed to be divided into 360 Parts, called Degrees. Now this imaginary Circle called the *Tropick of Cancer*, being the outward Bounds of the Sun, next the *North-Pole*, which the Sun Circleth in on the 11th Day of *June*, Yearly, making our Days at the longest.

Observe the same of the middle Circle, called the *Equator*, or *Equinoctial-Line*, which as it were cutteth the Globe of the Earth in the middle, which the Sun Circleth in on the 11th of *March*, and the 11th of *September*, Yearly, at both which times the Sun, that makes the Day, makes our Days and Nights equal.

And when the Sun cometh to the other Circle, called by Scholars, the *Tropick of Capricorn*, it makes our Days at the shortest, which is on the 11th Day of *December*.

Dr. *Edward* saith, viz. The Sun is nearer to us than the fixed Stars are; and the Moon is much nearer than the Sun, yet seem to our sight to be

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be the biggest. The Sun and Moon, are called the greater Lights tho' the least Star be a greater Light than the Sun and Moon; so that it is said of the Almighty Creator, and Preserver of the World, That he hangeth the Earth upon nothing, Job. 26. 7. yet in another place we read of Pillars of the Earth, Job. 9. 6. which is a manner of Speech adapted to the Capacity of the Vulgar, who cannot conceive how so great a Body as this Ball of Earth [and Water] can hang hovering in the Air, &c. [His Discourse of the Perfection of the Holy Bible. Volume II, P. 51.]

Now because it hath pleased God, the Wonderful Creator of Heaven and Earth, so to order it, that the Bounds of the Sun shall be from the Tropick of Cancer to the Tropick of Capricorn, to enlighten the most Fruitful parts of the Earth; for if God (for the Sins of the People) should withhold its Heat from the Earth but one Year, most Creatures therein would perish, no Grain would ripen, &c. Who would but fear to Sin against such a good God, who causeth the Sun to shine on the Good and the Bad, because of which his Servants seek the Good of all?

Now those Parts of the Globe, next the North and South Pole, where the Land is, have in some place Wild Beasts, that have Dens in the Earth to keep them warm; it's too cold for Man to inhabit in, one Year, tho' there be half a Year called Day, the Sun being seen some part thereof Circling round the edge of the Land, as I may say, and when the Sun is out of their sight, it still gives some Light to make up that half Year Day; the other half Year called Night, wants not altogether the Light of the Moon and Stars.

Note further, That those three imaginary Circles, with others between them, Astronomers call the

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the 12 Circles, or 12 Signs of the Zodiack, giving Names to them, as *Aries, Taurus, &c.* The distance between the said two Tropicks are reckon'd 47 Degrees, every Degree under them on the Earth being 60 Miles; so Multiply 47 by 60, gives 2820 Miles of Earth that the Sun Circleth just over the Heads of some of the Inhabitants twice in the Year, that in some places they have two Harvests in one Year; but we in *England* have not the Sun at any time come just over our heads, for we dwell towards the cold North Pole, somewhat near the Letter R, in the Circle before.

As to the *Climates* some divide the Globe of the World into 24 parts. The common People call the Country that differ from them a *Climate*, either for the Change of Seasons, or Nature of the Soil, or People that Inhabit it, without Relation to the long Days in Summer.

To know the Latitude or Altitude of the Pole Star above your Dwelling.

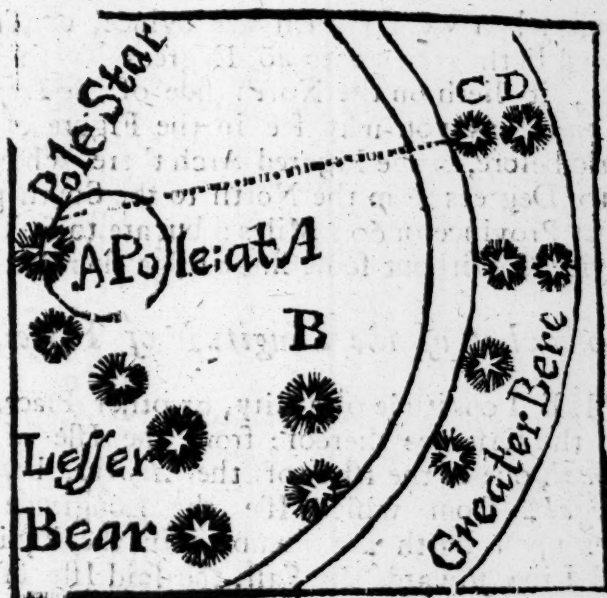
In short thus: The Sun riseth Eastward to us in *England*, and setteth Westwards; at 12 a Clock mid-day the Sun is full South; if at that time you turn your Back upon the Sun, you will face the North side of your Dwelling. Thus knowing the North side of your House, go out in a Star-light Evening, and see if you can espy 6 or 7 bright Stars, somewhat at certain distances, like those 6 Stars, in the Figure following called there the *Greater Bear*; but because of their constant certain distance one from another, were Anciently called *Charles Wain*; but chiefly you are to take Notice of the two Stars thereof, Noted C. D, called the Tail, or hinder part of the Wain, because those two Stars always Answer constant

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to a right Line to the North Pole Star, which in this Figure is a dotted Line, and in that posture Circled round the North Star every 24 Hours.

But the Pole of the World is supposed to be where the Capital Letter A. standeth, and the North Star goeth round it also in 24 Hours. See the Figure above.

Having learned to know the North Star; to know the Latitude of your Dwelling, hold up a Quadrant, (a Figure of 1, see in Dialing) and thro' the sights thereof, or along the strait edge spy the North Star, the Plummet hanging at liberty, the Thread will rest at 51 Degrees, 32 Minutes, if you are in London. See England before, for the Latitude of the Chief Towns in England, draw in a Table.

Note, That the Degrees are numbered from the Equinoctial Circle as from W. towards N. in the Figure of the Globe before.

And

And when we say such a Province, or Tract of Land lieth from 30 to 40 Degrees North Latitude, it lieth on the North side of the *Tropick of Cancer*, as you may see in the Figure of the World before, as the Figured Arch there, which is but 10 Degrees from the North to the South part of that Province or 600 Miles; but are to seek the Longitude, without some knowledge therein.

Somewhat of the Longitude of Places.

THE Longitude of a City, or other Place, is the Distance thereof; from the Isle of *St. Michael*, one of the Isles of the *Azores*, beyond *Portugal*, from which Isle the Longitude of Places upon Earth are numbred in the Equinoctical Line, towards the East, the said Isle of *St. Michael's* North Latitude being 39 Degrees, as the Author saith.

Geographers having chosen the said Isle to divide the East part of the World from the West, because the Seaman's Compass (a Figure whereof follows) when it cometh under the Meridian Line, drawn thro' over this Isle, hath not (as Seamen observe) any Variation at all, but pointeth directly North without Variation: But whereas in other Places, or lesser Meridians, East or West, it pointeth not directly North, but more or less to the North East, or the North West, this is called the Variation, or North Westing, or the North Easting of the Seaman's Compass.

Note, That this Meridian, drawn thro' the said Isle, is only an Imaginary Circle, as those before mentioned, as the Circle E. N. W. S. *Example XXIX.* cutting thro', or rounding both Poles.

There are Meridians for every Town, which lie East and West from each other; yet several Towns

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Towns may lie in the same Meridian that lie North and South from each other; for when we see the Sun at mid-day, we say the Sun is come into our Meridian.

For when two Cities lie both under the Equinoctial Line, or very near it, it is but Multiplying their distance in Degrees (in the Equinoctial) by 60, gives their distance in Miles.

If two Cities propounded (saith *V. Wing.*) do differ only in Latitude, and lie both of them on one side of the Equinoctial Line, you must subtract the lesser Latitude from the greater, and the Residue is the distance required.

But if the two Cities, or Places propounded, lie the one on the North-side the Equinoctial, and the other on the South-side, then you are to add the two Latitudes together, and the Sum will give their distance in Degrees and Minutes, which reduce into Miles, allowing 60 Miles to a Degree.

But I shall not enlarge upon these things, having not room enough; and, besides, the Longitude and Latitude of Places upon the Earth are best known by the Artificial Terrestrial Globe which are to be had at easie Rates in London.

Geographers, according to all the Relations of Travellers, agree, (saith the Author of the *Monthly Mercury*.) That never any Vessel approach'd the Arctick Pole much nearer than the Fourscore and sixteenth Degree, by reason of the perpetual Ice in those Parts. There remain then to the Fourscore and tenth Degree, four Degrees impracticable, which makes Fourscore good Leagues of *France*, and four Hundred and four of Icy Circumference, which, at another time, there being in that Part but these four Degrees of Ice, afforded us, in the Summer time, such pleasing and pure Breezes; but this not being every Year alike,
we

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we are now sensible of the sharpness of the Cold and Fogs which is unusual Ice sends among us. Certain it is that the Ice dilates it self more or less, according to the Heat which the Sun leaves behind him, during his six Months Residence among us.

The Winter in 1692 was so very sharp, that the Sea was frozen over to the 33th Degree; and all the Baltick Sea, our Neighbour, within 200 Leagues was frozen over; so that the Sun in his usual Course repassing the Equator, and ceasing to illuminate our Pole, could not thaw the Ice farther than the 70th Degree, thro' the Opposition of those Fogs, which the Thaw of those 15 Degrees of new Ice brought to his Beams and to some Southerly Winds, which were at first repuls'd, which was the Reason that our *Europe* was in so much Disorder, and that her Harvests wanted their usual Maturity.

It may be asked why the Sun does not give an equal heat every Year; But we must observe, That when the Sun comes to the *Tropick of Cancer*, and when he begins to retrograde, when the Ice of 70 and 80 Degrees are not melted, we shall hardly meet with 15 Days that are truly hot, to the Equinox of *September*. The Reason is, because we are not above 200, 300, and 400 Leagues distant from that Ice, and there are 560 of our 30th Degree to the *Tropick*: So that the Neighbourhood of that Wind repels the South Wind, and hinders the Sun from warming our *Horizon*, as it was wont to do.

Our only Succour is, that frequent Storms may happen between the *Tropicks* in the Months of *July* and *August*, which may afford us Winds sufficient to melt that unusual Ice, and hedge it in again within the 80th Degree, before the Sun is gone into the other Hemisphere, and that our Countries may reassume their former Vigour.

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It may be ask'd, also, why the North East and North West Winds, and their Compounds, tho' parallel in distance from the North, are felt with so much difference? The North East Wind coming from the frozen Sea of *Tartary*, and passing thro' the long Continent of *Tartary*, *Poland* and *Germany*, to *France*, are often more sharp & pure than the North.

The North West, tho' it blow from the 70th Degree of frozen *Greenland*, parallel to the North East, the Vapours of the Sea, thro' which it passes to us, render it more soft, and less cutting to us, which is the Reason of so much melted Snow among us in *England*, the Coasts of *Holland* and *Britain*, clarify it a little by the thick part which they receive from it before it comes into *France*.

The Thirty two Winds, or the Seaman's Compass



First.

First, To describe part of the figure thereof, the black Needle in the Center Points with its great end to the Flower-de-luce. Such a little Circle as incloseth the Needle is often set in Paper Maps, the Flower-de-luce shewing the North-side of the Map.

Secondly, The Letters N. by E. on the right Hand the Flower-de-luce, is read North by East, the next after it North North East, and so round the Circle, which Seamen have by Heart, but more especially the Pilot who guides the Ship by it, and sometimes is help'd by the sight of the North Star on this side the Equinoctial-Line, and the South-Pole-Star is a help, when he Sails on the South-side the Globe.

Thirdly, The Compass is fix'd in a Pasteboard Box; in the Center is set up a hollow Pin of Laten, a little hole being in the middle of the Needle to set on the pin, that the Needle may be upon a Ballance, and the great end of the Needle being rub'd with a Load-stone will turn Northwards at all times, the said Box hanging (as it were on an Axle-tree or 2 Pins) in another Box, between 2 Hops of Brass or Laten, that howsoever the outermost Box is tossed in the Ship, yet the inner Box hangs level with the Horizon.

It is placed in the middle of the Poop, upon a right Line, imagined to pass by the Main-Mast, thro' the Center of the Ship, and putteth the Pilot in his way, knowing which way the Land beareth, which the Ship is Sailing towards.

Lastly, The Line of North and South found out by the Needle, a Line crossing this at right Angles sheweth East and West, and so they are called the 4 Cardinal Winds.

Cross again each of these Lines, and they make 8 whole Winds, as they call them.

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Another Division of these maketh 8 more, which they call half Winds; a third maketh 16, which they call quarter Winds, so they are 32 in all.

Every one of these Winds is otherwise termed a several Point of the Compass, and the whole Line consisting of 2 Winds, as the Line of North and South, or that of East and West, is called a *Rhomb*, the Winds, and *Rhombs* thus assigned by an equal Division of a great Circle in 32 Parts.

Great is God's Providence (saith Dr. Fuller) *in ordering it, that a Fog or Tempest never can be together at Sea, the Fog vanishing as soon as the Tempest ariseth, otherwise, smaller Vessels [Ships] would be cast away, which want the Direction of the Compass to guide them.* [His Hist. p. 200.]

For the Antients not knowing the Vertue of the *Load-stone*, (which the point of the said Needle is rub'd, that that point, or end, points towards the North at all times) so they Coasted from one Country to another, keeping at no great distance from the Land. Now, by the help of this Needle in the Compass, the Skillful Mariner, if the Wind serves, can Sail about 1000 Miles in a Week, in the darkeſt Weather, when they can neither see the Land, nor the *Pleiades*, (or Seven-Stars, that wheels round the World in about 24 Hours) nor either of the Pole-Stars, (which are as fixed) which Stars, formerly were their greatest guide when they could be seen, if not, the Pilot (who guided the Ship at the Rudder) was at a Loss, and lay exposed to the Casual Conduct both of Winds and Tides.

But *First*, The beginning of Trading from one Nation to another, (or the People in one Country) was by exchanging Goods for Goods, and Trading most in Cows Sheep, &c. they exchanged some of them with others for what they had need of; this way of exchange they found to be troublesome; they

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they made use of *Iron* and *Copper*, of which they form'd pieces of a Pound weight, to signifie 20 s. and stamp'd upon one side the figure of a *Ship*, with the weight and value, and on the other side the Picture of one of those Beasts, (saith my Author) which are design'd by the Word *Pecus*, whence *Money* came to be call'd *Pecunia*, (or *Latin* Name for *Money*.) *Constantine* put a Cross in the place of the Beast: Now, because in the old *Gaulish* Language, a Ship was called *Pile*, whence the Word *Pilot* (the guider of a Ship on the Sea remains to this Day.

*Give Thanks to God ye Travellers,
Ye Sick, and and Seamen all;
Ye Captives, and Distressed Saints,
He helps you when you call,*

And it is a great Mercy that God did stir up our Superiors to make Laws against such as vainly take God's Holy Name into their Mouths upon every Frivulous Discourse. [See *Jam.* 8. 12.] Every Person in a Ship of War using unlawful Rasth Oaths, Cursing, or Blaspheming the Name of God, shall forfeit one Days Pay, or be Fined, Imprisoned, or otherwise, as the *Court-Marshal* shall think fit. [Stat. 13. Car. 2. Act. 2.] The same Penalty for Drunkenness except the Officers who are thereby render'd incapable of holding any further Command. The same Penalties of Fine or Imprisonment, for Adultery. But the Buggerers are to Die. The Thief shall make Satisfaction out of his Wages, and be further punished, as by the Commander of the Ship shall be thought Expedient. (*Mal.* 3. 5. *Luke* 21. 34. *1 Cor.* 6. 9. 10.)

Mon.

Jan.

Feb.

Mar.

Apr.

May.

June.

July.

Aug.

Sep.

Oct.

Nov.

Dec.

Months.		Day-Break.	
		Ho.	M.
Jan.	{ I	5	54
	{ II	5	45
	{ 21	5	35
Feb.	{ I	5	17
	{ II	5	0
	{ 21	4	45
Mar.	{ I	4	20
	{ II	3	59
	{ 21	3	34
Apr.	{ I	3	55
	{ II	2	38
	{ 21	2	2
May.	{ I	1	30
	{ II	0	30
	{ 21		
June	{ I		
	{ II	All Day and	
	{ 21	no Night.	
July	{ I		
	{ II	0	42
	{ 21	1	22
Aug.	{ I	2	0
	{ II	2	21
	{ 21	3	0
Sep.	{ I	3	36
	{ II	3	59
	{ 21	4	19
Oct.	{ I	4	48
	{ II	5	0
	{ 21	5	18
Nov.	{ I	5	37
	{ II	5	45
	{ 21	5	54
Dec.	{ I	5	57
	{ II	6	6
	{ 12	5	8

A Table shewing, for ever, the Time of Day-break, very useful for Travellers, for then 'tis about 2 Hours before Sun-Rise.

The Use.

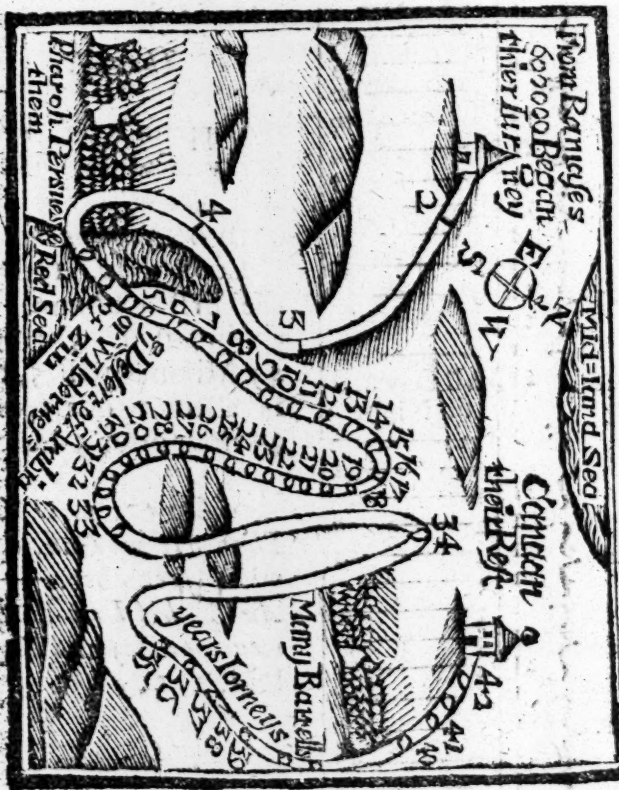
Suppose you would know at what Time it is Break-a-day on the 11th of November.

Look Nov. 11th in the first Column, and against it is 5 Hours, 45 Minutes past 5, that is about 3 quarters of an Hour after 5 a Clock.

Pfalm 63. 1. *O God, Thou art my God, early will I seek thee.*
And in his Law doth he meditate Day and Night.
 Pfal. 1. 2.

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A Map, or Figure, to shew somewhat of the Two and Fortieth Years Journeying of the Children of Israel, from the House of Bondage, under Pharaoh in Egypt, unto Canaan, the promised Land



Beginning their Journey from *Rameses*, in the Land of *Goshen*, *Exod. 12. 37.* through the Wilderness of *Zin*, or *Desart of Arabia*, God feeding them with *Manna* from Heaven, and sometimes Water, miraculously drawn out of dry Rocks; for the Country is most driving Sand, hath little or

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no Water or Trees, an unfit for Tillage, now inhabited by wild robbing *Arabians*.

The Lord going before them by Day in a Pillar of a Cloud, to lead them the way, and by Night in a Pillar of Fire, *Chap. 13. 21.* Their Garments waxen not old, *Deut. 8. 4. & 29. 5.* to their Journeys End, even to *Canaan*, the promised Land, a Land of Rest, Peace and Plenty, while they obey'd God's Spirit as their Guide.

Every Years Journey figured on the Map, and for the Names of the Places of Rest, from (2) to (42) where they pitched their Tents. See the 33 *Chap. of Num.*

Written to encourage Children to read, and search the Holy Scriptures, to admire the Wonders of the Lord in delivering (so often) his People *Israel* of old, from the Hands of their Enemies.

Who is the same God to Day, and for ever, and as able to deliver his People now (that trust in him alone for Deliverance) out of all their Troubles, and doth, to all such as keep the Eye of their Souls to the same Pillar of Fire, Light, Grace or Rock, that guided *Israel* of old (Christ Jesus *1 Cor. 10. 4.*) a safe and strong Tower at all Times, to preserve from the worst of Enemies of a Man's own House, or Heart.

That we murmur not (at any time) against God, or Persecutors, when he is pleased to chastise or correct, for the Tryal of our Faith to him, as too many of *Israel* (after the Flesh) murmur'd, and so come to be destroyed in the Wilderness of Man's Imaginations.

Now these were our Examples, to the Intent we should not lust after evil Things, as they also lusted. *1 Cor. 10. 6.*

When I eat and drink, Lord I remember, that thy Body was broken, that Sinners may learn to hate Sin.

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When I walk by the Way, That I may always remember, That Thou, O Lord, rested at Jacob's Well, and spoke of Grace the Water of Life, Jo. 4. 16.

When buying or selling, That I may remember to buy the Truth, and dye in its Defence.

When I see Men Building a House, That I may remember the House not made with Hands, 2 Cor. 5. 1. Heb. 11. 10.

When I see some going a Fishing, O that I may then remember how St. Peter was astonished at the many Fish in one Net, Luke 5. 9, 10. Let into the Sea at Christ's Command, shewing that St. Peter should catch Men, viz. Perswade them to forsake their sins; Sin was the Cause of Christ's Suffering, then who can Love Sin?

How to draw a Dial upon a Stone, or Wooden Ball, or Globe, that's fix'd on a Gate Post, or any other Place.

First, Hold the Quadrant close to the side of the Ball, or Globe of Stone, (in a Star-light Evening) the Plummer hanging at Liberty, spy thro' the sights thereof, the North-pole Star, as is directed, the Thread thereof, cutting the Degrees of your Latitude; then make a Spot on the Ball, next to, or that Point towards the said North-Star.

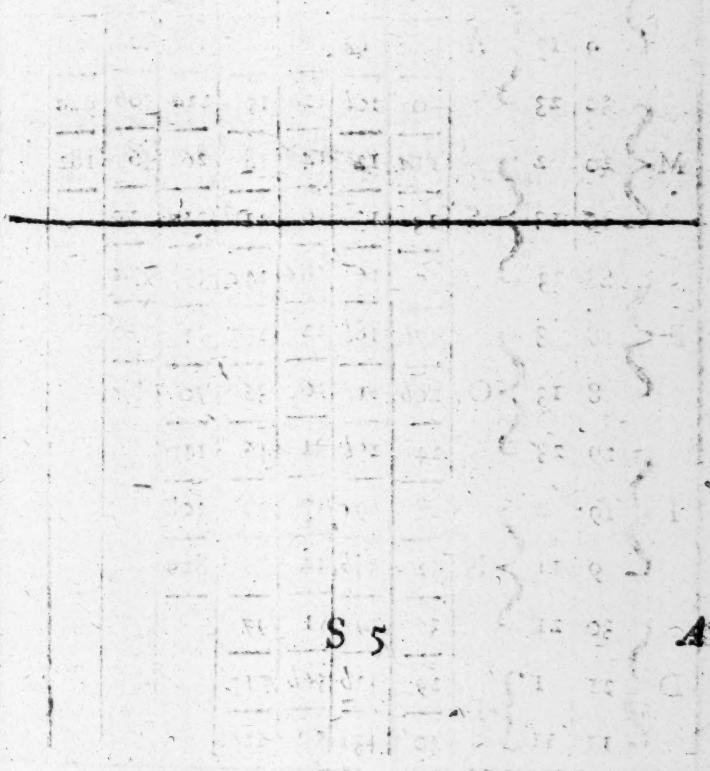
Secondly, Draw a Circle directly round the very middle, resting in C. and extend the other middle of the Ball, or two Circles to place Figures for the Hours. So that every Side of the Circle be of equal Distance from the said Spot.

Lastly, Having a Post-Dial, or other Dial near the place, or a Watch, mark both Edges that the Sun makes on each Side the Ball for every Hour, &c.

Note, That by this Rule you may draw a Sun-Dial upon a round Pillar.

How to fix a Dial, North and South, &c.

Nail a Trencher on the Top of a Post, and with the Compasses draw 4, 5, or 6 Circles, one within another, from the Center, in which Center stick a great Pin upright, and when the Sun shines in the Forenoon, observe which Circle the Pins-head shadeth, there make a Mark, do so in the Afternoon, when the Shadow of the Pins-head comes upon the same Circle, and from the Mid-way of those two Marks draw a Line to the Center, upon which Line lay your 12 a Clock, of your Post-Dial, because it points to the *North* and *South*.



A Table shewing the Hour of the Day, by any Stick,
or Walking Stick, divided into Ten Parts.

Before Noon.		12	11	10	9	8	7	6	5
After Noon.			1.	2	3	4	5	6	7
I	{ 11 11 } I	5b	6	7b	9c	13b	19a	30b	57a
	{ 1 12 } I	5b	6	7b	10	13c	19b	30	59
	{ 21 2 }	5c	6b	7c	10	14	20a	32	65a
M	{ 11 13 } I	6a	6c	8a	10c	14c	21b	35	78b
	{ 30 23 }	7	7b	9	11b	16	23	40	108
A	{ 20 2 }	7c	8a	10	12c	17b	26b	48	196
	{ 9 13 } A	8c	9a	11	14	19b	30a	62a	
	{ 30 23 }	10	10b	12a	15	22a	30b	92a	
M	{ 20 2 }	11a	12	14	18	26	46	182	
	{ 10 13 } S	13	13c	16	21	31a	62c		
	{ 28 29 }	15	16	18c	24c	39	97a		
F	{ 18 3 }	17b	18b	22	29c	51	210		
	{ 8 13 } O	20b	21c	26	36	70			
	{ 29 23 }	24	25b	31	46	110			
I	{ 19 2 }	28	29c	37	59	208			
	{ 9 11 } N	32	34b	44	76	829			
	{ 30 21 }	36	39	51	97				
D	{ 21 1 } D	29	42b	56b	117				
	{ 11 11 }	40	43c	59	126				

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The Use of this Table.

TAKE a Rule, or a Walking-Stick of any length, and with the Compasses, or otherwise, divide it into 10 equal parts, by 2 Notches therein, or small Brass Nails.

To know the Hour of the Day.

Set the Stick upright, on some plain level Ground (the Sun shining on the Staff, and mark where the shadow of the Stick ends, then measure the length of the shadow, if the shadow was one Sticks length and a half, that's 15 parts.

Example.

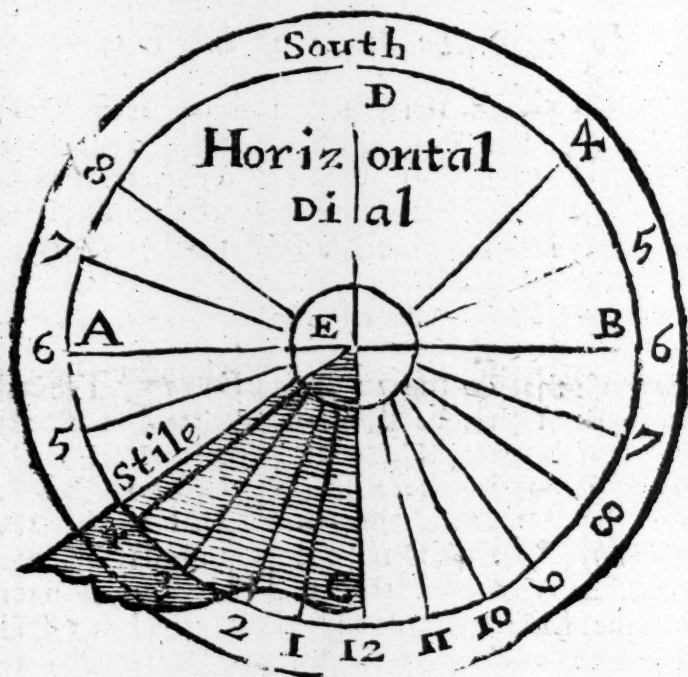
Suppose that on the 22 day of *February*, I found the length of the shadow of my Staff, 2 sticks length and 2 parts, that is 22 parts in all.

First, I look in the Table for *February*, or *F.* the 22 day, but I take the nearest that is the 18,

Secondly, Having found the nearest day of the Month, as 18, from thence I draw my Finger along the Line towards my right Hand, to find the nearest number to the 22 part of my Sticks shadow; and I find 22. Then I cast my Eye above this 22 to the top of the Table, and I find 10, and 2, so that its either 10 a Clock in the Morning, or 2 in the Afternoon.

Note, That 19 *a* in the top line stands for 19 parts, and the *a* for a quarter of a part. And *b*. signifies half a part. And *c*. three quarters of a part.

An easie way to make a Post-Dial, and is called an Horizontal-Dial, because it faceth the Sky over our Heads, or lies level to the Horizon.



First, With a Ruler, and the point of the Compasses, draw a line on Paper (at any length) as the line A. B. in this Dial. then cross it with another line, as the line G. F. and South on the top, as in this Dial, which line E. G. is the 12 a Clock line, and the line A. B. the 6 a Clock line.

Next, Open the Compasses, and set one foot at the beginning of the degrees or Arch edge of the *Quadrant* (before described) and extend the other

other foot in where the ha

Next to know a Clock

I look the second against the first Clock grees, take

Quadrant foot of before of the B) and 11 Degrees so bottom foot m and from after b

Next Clock. and you set off from t

Observe and 8 Hours Clock before

Last 52 Degrees as the

other foot to 60 degrees, with that extent set one foot in the Center of the Dial by E. that is, just where the first lines crosseth each other, and draw the half Circle A. G. B.

Next, Having the 12 a Clock line E. G. now to know what distance I shall set off from for 1 a Clock, and 11 a Clock, which is all one.

I look in the little Table in the Margent, and in the second Column I find

against 1 Hour 11 in the first Column and 11 Degrees, 55 Minutes, which I take off the edge of the *Quadrant*, thus I set one foot of the *Compasses* (as before) at the beginning of the Divisions (under B) and the other foot to

52			
D. M.		Hours	
11	55	1	11
24	26	2	10
38	13	3	0
53	44	4	8
71	9	5	7

11 Degrees, and almost a small part; the *Compasses* so opened, I set one foot in the Circle, at the bottom of the 12 a Clock line, and with the other foot mark in the Circle both towards A. and B. and from those two marks, I draw lines you may after black with Ink.

Next, To mark the Hours for 2, and 10 a Clock. Look in the Table for 2 and 10 Hours, and you will find 24 Degrees, 26 Minutes, which set off the Degrees of the *Quadrant* as the other, from the 12 a Clock line both ways in the Circle.

Observe the same for 3 and 9 a Clock: And 4 and 8 a Clock, and 5 and 7 a Clock, and for the Hours of 5 and 7, and 4 and 8 above the six a Clock line, set off the distances below. See the Dial; before.

Lastly, for the height of the *Stile*, as suppose 52 Degrees, take it off the edge of the *Quadrant*, as the other above with the *Compasses*, and with

S 5

that

Next, Open the Compasses, and set one foot in the Center at E. that is, where the two first lines Cross each other, and with the other foot draw the Arch C. A. which in the Dial above is Figured within, with 10, 20, 30, &c.

Next, With the Compasses divide the Quarter of the Circle into three parts, and then each part into three makes nine parts; or go as you may see in the Dial before. Then begin to number in the Circle the Latitude of the Pole to 52 Deg. and from thence draw the Stile, which is the line F. E. in the Dial before.

Next, Draw the dotted Line K. L. squaring the 12 a Clock line, at a convenient distance from the line of 6 a Clock, parallel thereto, which line is call'd the line of Contingence.

Next, Set one foot of the Compasses in the Point O. that is, where the line of Contingence cutteth the 12 a Clock line, and take with the other foot the nearest distance to the line F. E. or the line of the Stile, and with that extent, one foot resting in O, extend the other foot towards E. in the 12 a Clock line, and draw the half Equator, or half a Circle, which in the Dial before is marked H. I. O.

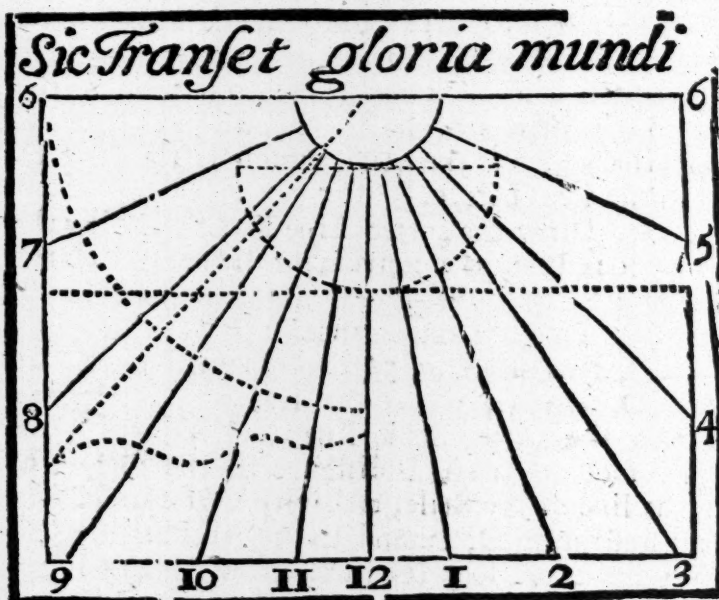
Next, With the Compasses divide the half Circle into 12 equal parts, laying a Ruler upon G. the Center of the half Circle, that is in the middle of the line H. I. and every several mark made in the half Circle, drawing lines thro' those marks at length, and where those lines shall touch the line of Contingence, there make marks.

Lastly, Lay the Ruler from the Center F. on the Dial, to each mark made in the Contingent line, and from whence draw the lines at length for the Hour lines. *Note*, For the Hour lines above the 6 a Clock line, extend the 7 a Clock

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line thro' the Center, and it will be for 7 at Night, &c. The line F. E. being the edge of the Stile to shade the Hour line, must be set upright on the 12 a Clock line.

To make a South Erect Dial.



THE making of this Dial differs very little from the former, as you may see by this Figure, only the Stile of this Dial is to be the height of the other part of the *Quadrant* as 30 d. the other being 52, or made according to the Latitude of your Habitation, and the Stile of this South Dial, the outward edge, is a dotted line between the Hours of 8 and 9.

Note, That the Dial above serves for a Wall facing the South; but if you turn the same Dial upside down, it will serve for the North-side of the Wall, if the line marked 7 be marked 5, and the line 8 with 4, the line 5 with 7, and the line

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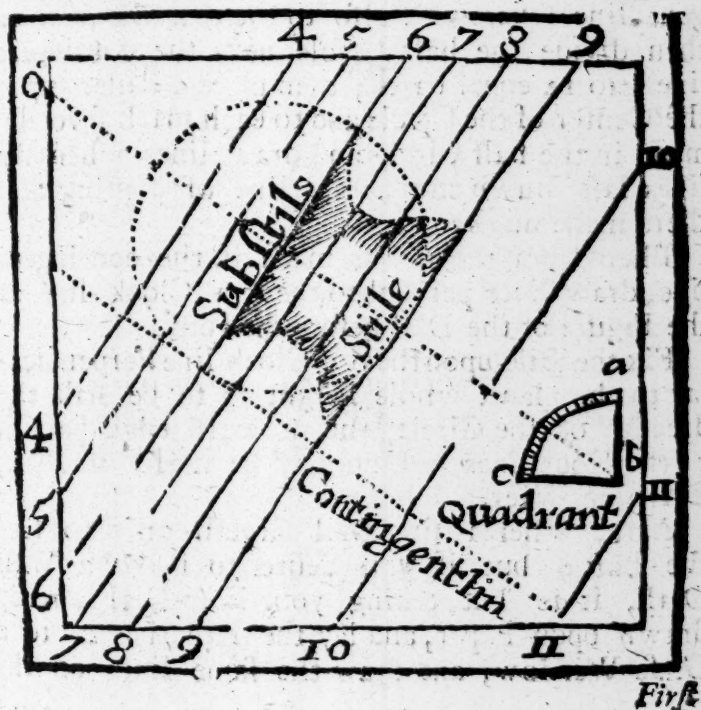
6

4 with 8. All the other Hour-lines in this North Dial are uselefs, because the Sun in *England* shines on a North-Wall, the longest Day, only before 6 in the Morning, and after 6 at Night.

Or you may make a South-Dial by this little Table, as is directed of the first Post-Dial.

52 Degrees.			
D. M.		Hours.	
9	22	I	IO
19	33	2	II
31	36	3	2
46	48	4	8
68	26	5	7

To make an Erect Direct East Dial.



First, On Paper draw a Quadrant like unto the Quadrant *a. c. b.* in this Dial, but of the bigness of the Quadrant *A. C. E.* and Figure it as that in the last mentioned Post-Dial; let the side thereof, *a. b.* be upright, the Arch beholding the South, dividing the Arch into 90 parts, (as is taught) beginning to number the Elevation of the Pole at *A.* towards *C.* 52 Degrees, or according to the Latitude of your Dwelling; then lay a Ruler on the Center of the Quadrant at *B.* and to 52 Degrees, and draw a line with the point of the Compasses, so long as your Paper will give leave, which is the line *O. B.* in this Dial.

Next, Draw a Circle in the line *O. B.* squarewise to the same (a Rule for it that follows) or the 6 a Clock line, to place the Stile on.

Next, On the outside of the Circle draw a contingent line squarewise also to the 6 a Clock line; then divide the half Circle next the contingent line into 12 equal parts; then place a Ruler upon the Center of the Circle and to each mark severally made in the half Circle, and draw lines when the lines last drawn cutteth the line of contingence, there make marks.

Then from the marks made in the contingent line, draw lines parallel to the 6 a Clock line as the Figure of the Dial before sheweth.

Fix the Stile upon the 6 a Clock line Perpendicular to the plane, whose height is to be half the breadth of the Circle, the outward edge parallel to the Hour lines, which may be made of Brass, Laten or Wier.

Note, Whereas this Dial serveth only to face the East; but if you desire to make a West Dial, it is but taking your East-Dial already drawn upon Paper, and lay the face thereof to a Glass-Window, and draw the same lines on the back

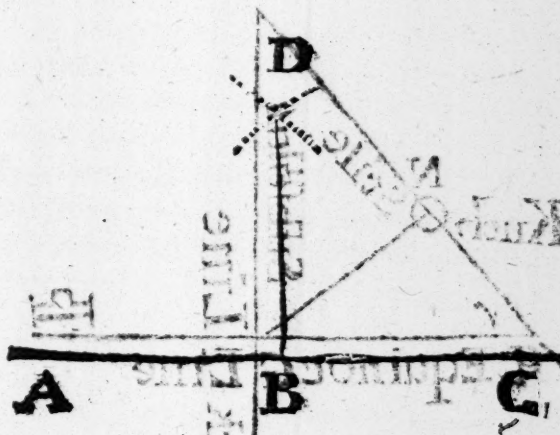
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back of the Paper-Dial, so will you have an East Dial on one side, and a West Dial on the other, having first set Figures against the Hour Lines that is, instead of 11, 10, 9, 8, 7, 6, 5, 4, in the East-Dial, you must set against the same Lines on the West-Dial, 1, 2, 3, 4, 5, 6, 7, 8, &c. Also Note, That you are to place no Lines in these Dials, besides the Hour lines, and that if you have a Glass-Window facing either to the East or West, you may paste the Face of one of them to the Glass, fixing a Wire thro' the Lead for the Stile.

How to make two Lines cross each other exactly Square, which may prove a Carpenter's Square Ruler, or to Erect a Perpendicular Line upon another.

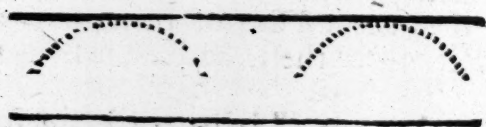


First, Let *A. B. C.* be the given Line, which divided into two equal Parts with the *Compasses*, as at *B.* then open the *Compasses* at the end of the Line at *C.* and draw a short Arch, as under *D.* then with that Extent setting one Foot at *A.* cross the Arch under *D.* Lastly, Lay the Ruler upon

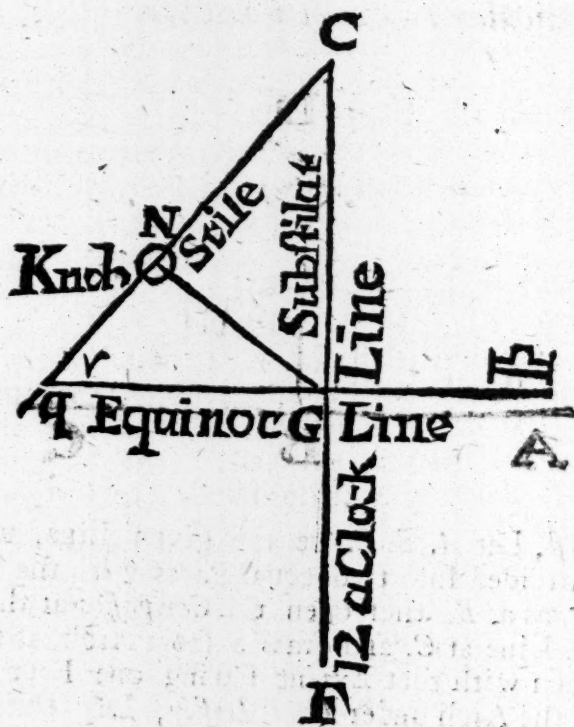
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upon the Center, or just where the two Arches cross each other, and the middle of the given Line at *B.* and draw a Line to *B.* or further.

Parallel-Lines, or Lines of equal Distance, is only setting the Compasses twice upon a Line, and drawing dark Arches, as a Guide to draw another Line; as the Figure underneath sheweth; for such Lines can never meet of what Length soever they be.



How to draw the Equinoctial Line upon a South, or any other Dial that hath a Center.



First,

First, Fix a *Nodus*, or Knob of Iron upon the Edge of the Style, to shade the Equinoctial-Line, which will be when the Sun is in *Aries* and *Libra*, that is on the 10th or 11th of *March*, and 12th or 13th day of *September*, the days and nights being then equal.

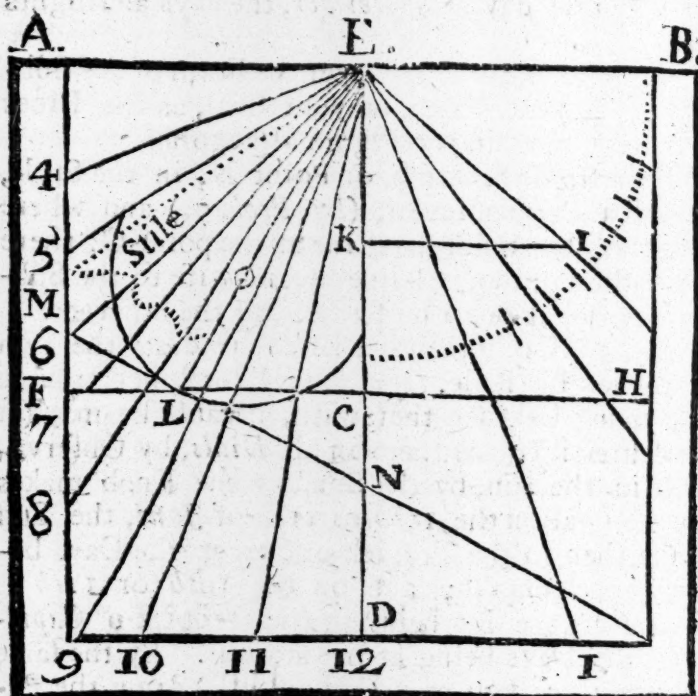
Secondly, Draw upon Paper the Form of the Substyle, Style and Knob of your Dial, as the Lines *CF* and *Cg*, as in the Figure aforegoing.

Then from the Knob, or Point *N*, in the Style, let fall a Perpendicular, (by *Prob. 7.*) and where it cutteth the Substylar Line at the point *G*, there draw the Equinoctial-line square-wise to the Substylar-line, at one End set γ , and the other π .

Lastly, It is somewhat harder to draw the two Tropicks by Rule, therefore I shall not trouble the young Learner therewith, because he may (if he desires it) place them in all *Dials*, by Observation in the Sun, by the Shadow the Knob makes on the Dial on the 10th or 11th of *June*, the Sun being then in the Tropick of *Cancer* the Days being at the longest; and on the 10th or 11th of *December*, the Sun being in the Tropick of *Capricorn*, the Days being at the shortest. By the same Observations you may (if you will) draw the Parallels of the other signs, at the Sun's Entrance into each sign, as may be found in an *Almanack*.

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*How to make a South Erect Declining Dial,
in the Latitude of 52 Deg. 14 Min. De-
clination of the Plane, or Wall, 52 Degrees.*



First, Draw the Line called an *Horizontal-Line* marked A. B. in this Dial.

Next, Draw the Line E. D. for a 12 a Clock Line squarewise, to the Line A. B. as before directed.

Next, Draw the Line F. H. parallel to the Line A. B. at what distance you will: Next, upon the Center F. draw the Quadrant, or quarter of a Circle, as E. B. C. in the Dial above.

Next, Divide the quarter of the Circle into 90 Parts, or Degrees, as before is taught, and number in

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in it from C. towards B. the Complement of the Poles Elevation 37 Degrees, 46 Minutes, where make a Mark, from which Mark in the Arch draw a Line to the Center E. which Line extended to H. as in this Dial.

Again, Account in the said Arch from C. towards B. the Declination of the Wall 52 Deg. and from thence draw the Line I. F. as in the Dial above.

Next, Set one Foot of the Compasses in the point to the point H. that is, where the Line E. H. cutteth the Line F. H. the Foot resting in C. extend the other Foot to the nearest Distance of the Line E. I. where make a Mark, and draw the Line I. K. parallel to the Line C. H.

Next, Take the just Length of the Line I. K. and place one Foot in C. and turn the other towards F. and mark the Point L. and draw the Line L. E. for the Substile, or Line whereon the stile is to be fixed.

Next, Draw a Line of Contingence squarewise to the Substile, in the point L. which in this Dial is the Line M. L. N.

Next, Take the Distance between the Center E. and the Point K. and place that Extent in the Line of Contingence, from the Point L. to M. and draw the line M. E. for the Style, which in this Dial is a dotted Line.

Next, Take the nearest distance between the Point L. and the Line of the Style, one foot remaining in L. turn the other towards E. and make the Center O. in the Substylar Line, upon which describe the Equinoctial Circle, or so much as may serve next the Hour-lines.

Next, Lay a Ruler upon the Center O. and N. that is, just where the Line M. N. cutteth the line E. G. D. being thus laid, make a Mark by the side of the Ruler, where the Ruler cutteth the half Circle,

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Circle, for there you are to begin to divide the Circle into 24 equal parts, notwithstanding those are only in use which are next the Contingent line.

Lastly, Lay a Ruler upon the Center O. and upon the several marks or divisions made in the Equator, or half Circle; and where the Edge of the Ruler shall then touch the Line of Contingence, make Marks or Points therein; from which points made in the Contingent Line draw Lines to the Center of the *Dial* at E. which are the Hour-lines, the rest of the Lines put out.

Place the Meridian-line E. D. perpendicularly against the Wall, the Center E. upward; let the stile or line M. E. hang directly squarewise over the substar Line, or Line L. E. making an Angle equal to M. E. L. as you may see in the *Dial*.

Note, That if you are to make a *Dial* that is to decline, your own Observation will soon tell you whether it declines to the East or to the West, it being for a declining South Wall; but if you fix it on the North Side the same Wall, it will serve for a North declining *Dial*, turning the Center E. downwards, putting out some of the Hour Lines.

Note also, That if you are to make a *Dial* that is to decline as far as 60 Degrees, draw in on a Boarded Floor, and cut off so much of the *Dial* next the Center as may answer the Bigness you design it.

Characters, or Short-Hand.

THE Letter c. is a downright stroke, only it is a little turn'd on the Top, towards the right Hand; and d. is as much turn'd towards the left hand; w. is a downright stroke also, but longer than the b. and turns up at the bottom like the Letter r.

Lastly, The Letters e. r. q. v. x. y. z. resemble common Writing. The

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The Young Man's Companion. 405

*The Young Man that desires to learn this Art,
Must, in the first place, truly get by Heart
The Twenty Four Letters in the first Row,
Then may he with Ease the other Rules know.*

Understand them; is,

First, Take 6 Sheets of Paper, and make a Quarto
Stitch'd Book of it, as a Copy-Book for Writing-
Schools.

Secondly, Rule it quite thro', as for Writing Co-
pies, then at the left end of the first Line set a.
with the Character for it; on the next Line b.
with the Character; next one of the double Con-
sonants, &c. and the Words in Order, and gather
the Characters for Words out of the second Table,
setting the Signification to each Word, as the Fi-
gures direct, until you have set them all down.

Lastly, Begin at the first Line to fill it with the
Character of a's, next Line b's, &c. Thus the
Writing them over will imprint them in the Me-
mory, to learn with Ease.

The Explanation of the first Table of Characters.

ON the Top of the Table, under the Figure 1.
are the Marks or Characters for the 24 Let-
ters of the Alphabet, which ought to be often
writ over, the only Way to have them in Memory.

Secondly, Under the Figure 2. are the double
Letters, or Consonants, each are to be written
without taking off the Pen.

Thirdly, Under the Figure 3. in the said Table
of haraCters are the places of Vowels, as a. e. i.
o. u. without which no Word can be written at
Length.

Example.

¹ a b c d e f g h i k l m n o p q r s t u v w x y z ² l l. b r. c l. e r. d w. d r. f l. f r. g l. g r. k n. p l. p r. s k. s m. s h. s p. ³ s t. t o. t e. l l. l k. l m. l n. l p. l r. l s. n i. n e. n g. ⁴ n s. n s t. r d. r k. r m. r p. r s. s h. s h. t h. w h.																																																																																									
⁵ <table border="1"> <tr> <td>a</td> <td>B</td> <td>a</td> <td>b</td> <td>c</td> <td>d</td> <td>e</td> <td>f</td> <td>g</td> <td>h</td> </tr> <tr> <td>nal</td> <td>∠</td> <td>bad</td> <td>1</td> <td>quiet</td> <td>q^s</td> <td>be</td> <td>1</td> <td></td> <td></td> </tr> <tr> <td>net</td> <td>—/</td> <td>bed</td> <td>1</td> <td>some</td> <td>p</td> <td>br</td> <td>1</td> <td></td> <td></td> </tr> <tr> <td>nit</td> <td>—/</td> <td>bid</td> <td>0</td> <td>Root</td> <td>r^s</td> <td>say</td> <td></td> <td></td> <td></td> </tr> <tr> <td>not</td> <td>—/</td> <td>boz</td> <td>1₃</td> <td>Teet</td> <td>u^s</td> <td>me</td> <td></td> <td></td> <td></td> </tr> <tr> <td>nut</td> <td>—/</td> <td>but</td> <td>1</td> <td>Dial</td> <td>v^s</td> <td>go</td> <td>4</td> <td></td> <td></td> </tr> </table>										a	B	a	b	c	d	e	f	g	h	nal	∠	bad	1	quiet	q ^s	be	1			net	—/	bed	1	some	p	br	1			nit	—/	bid	0	Root	r ^s	say				not	—/	boz	1 ₃	Teet	u ^s	me				nut	—/	but	1	Dial	v ^s	go	4																						
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⁶ <table border="1"> <tr> <td>angene</td> <td>{</td> <td>cor</td> <td>6</td> <td>col</td> <td>6</td> <td>out</td> <td>5</td> <td>Image</td> <td>4</td> </tr> <tr> <td>apron</td> <td>{</td> <td>moort</td> <td>—</td> <td>fen</td> <td>7</td> <td>ank</td> <td>5</td> <td>bracket</td> <td>4</td> </tr> <tr> <td>truss</td> <td>+</td> <td>tent</td> <td>∠</td> <td>liber</td> <td>7</td> <td>ebb</td> <td>2</td> <td>shy</td> <td>h</td> </tr> <tr> <td>firince</td> <td>3</td> <td>soever</td> <td>8</td> <td>ful</td> <td>7</td> <td>air</td> <td>4</td> <td>speech</td> <td>8</td> </tr> <tr> <td>fulness</td> <td>7</td> <td>able</td> <td>∧</td> <td>stiff</td> <td>77</td> <td>ease</td> <td>8</td> <td>whence</td> <td>4</td> </tr> <tr> <td>serve</td> <td>8</td> <td>city</td> <td>3</td> <td>little</td> <td>—</td> <td>odd</td> <td>5</td> <td>France</td> <td>7</td> </tr> <tr> <td>ternal</td> <td>5</td> <td>sent</td> <td>7</td> <td>ment</td> <td>></td> <td>ear</td> <td>8</td> <td>jar</td> <td>4</td> </tr> <tr> <td>nure</td> <td>6</td> <td>fion</td> <td>8</td> <td>ness</td> <td>—</td> <td>na</td> <td>4</td> <td>who</td> <td>0</td> </tr> </table>										angene	{	cor	6	col	6	out	5	Image	4	apron	{	moort	—	fen	7	ank	5	bracket	4	truss	+	tent	∠	liber	7	ebb	2	shy	h	firince	3	soever	8	ful	7	air	4	speech	8	fulness	7	able	∧	stiff	77	ease	8	whence	4	serve	8	city	3	little	—	odd	5	France	7	ternal	5	sent	7	ment	>	ear	8	jar	4	nure	6	fion	8	ness	—	na	4	who	0
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The Figure 1, having is set on the V against 1. is the So the dot over place of the side another the B. Charad place of thus 1. being the W. S. the Letter, for this of o.H. the four Letters ture, m
Note, be from
Note, therefor
Neither ly the
Ather
the fol

Example.

The first Letter that begins that part under the Figure 3, is the Capital Letter B. the Character i. having a, e, i, o, u, against it; the Vowel a. is set on the top, the Vowel e. on one side the top, the Vowel i. against the middle, the Vowel o. against the bottom, and just under-neath the Letter i. is the Vowel u.

So that when you write the Letter i. with a dot over it thus i. the dot or period being in the place of a. it must be read Ba or i: But a dot on the side stands for r. Bi or By, or you may when another Letter follows the Vowels place, and under the B. against the Figure 3. is na (i r) first the Character N. then the Character T. is set in the place of a. and below that is the Character Nut, thus l. N. set first, and T. is set in the place of U. being under the N. Again, In the same Lesson of the Word (*Sion*) for S. I set down the Character S. then in the place of i. I set down the double Letters on; the last Word in this Letter is go, for this is the Character g. and a dot in the place of o. Having learned these three Lessons perfectly, the fourth will be easie, for they are made up of Letters, except three, that is the Character for ture, mount, tent.

Note, That the first Letter of a Word ought to be somewhat bigger than those that follow; and

Note, That u. must always follow q. in all Words, therefore need never be written after q.

Neither is true Spelling minded in this Art, only the sound of the Word, as for Author write Ather, and Abreviate all the Words you can, as the following Words shows.

Since

*Since this Art doth not Orthography need,
Diphthongs, and silent Letters, for more Speed
May be left out True Spelling, in this kind
Is needless. 'Tis the Sense we only mind.*

acquaint, aquant.

alledge, aleg.

access, aces.

alter, altr.

Baal, Bal.

beauty, buty,

build, bild.

buy, bi.

bought, bot.

borough, buro.

bricks, brix.

balm, bam.

blacks, blox.

clean, clen.

calf, caf.

cholér, coler.

debt, der.

doubt, dut.

double, doubl.

Daniel, danl.

extream, extrém.

excel, excl.

elders, eldrs.

flatter, flater.

fight, fit.

Phil p, Fillip.

happy, apy.

harbour, harbr.

Hannah, Hana.

James, Gems.

liberal, libri.

leopard, lepar.

labour, labar.

massacre, masacr.

might, mit.

neighbour, nibor.

Pharaoh, Faro.

perfect, perfit.

Psalms, Same.

Psalter, Sater.

People, Pepl.

rock, rok.

resign, refin.

rhime, rim.

subtil, subrl.

Shiloh, Shilo,

signe, sin.

slaughter, slatr.

streight, strit.

thought, thor.

victual, vitl.

view, vew.

wrought, rot,

and the like.

for ph write f.

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The M

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14 An

15 Arc

16 Asc

17 An

18 Ab

19 All

20 An

21 Acc

plish

The

The Use of the Second Part, or Table of Characters.

To ease the Burthen of the Brain,
This Table divers things contain;
Its Alphabet is most easie and plain,
Easie to Learn; which done, is Tenfold gain.
The Marks for Words resembling them so well,
That Learners need no Tutor them to tell
Their meaning. So easie is this *Short-Hand*;
Once writ over, you'll have them at Command.

The Figure by each Word that follows, directs to the Table for the Character belonging to the same.

1 Above, because there is a dot above the a.	22 Baptism.
2 About.	23 Baptize.
3 Round about.	24 Begin.
4 All along.	25 Bondage
5 After.	26 Blazing-star.
6 Against.	27 Catholick.
7 Action.	28 Counsel.
8 Admonish.	29 Congregation.
9 Agree.	30 Coherence.
10 Anointed.	31 Consideration.
11 Apostle, appear Api.	32 Covenant.
12 Altogether.	33 Crucifie.
13 Angel.	34 Compass-es.
14 Angels that fell.	35 Compassted round.
15 Archangels.	36 Circumcision.
16 Ascend.	37 Concupiscence.
17 Anchor or Dart.	38 Companions.
18 Abundance.	39 Conqueror.
19 Allowance.	40 Contradiction.
20 Antichrist.	41 Christian.
21 Accompt, accom- plish.	42 Children of God.
	43 Christ Jesus.
	44 Jesus

1	28	55	82	109	136	163	190	217
2	29	56	83	110	137	164	191	218
3	30	57	84	111	138	165	192	219
4	31	58	85	112	139	166	193	220
5	32	59	86	113	140	167	194	221
6	33	60	87	114	141	168	195	222
7	34	61	88	115	142	169	196	223
8	35	62	89	116	143	170	197	224
9	36	63	90	117	144	171	198	225
10	37	64	91	118	145	172	199	226
11	38	65	92	119	146	173	200	227
12	39	66	93	120	147	174	201	228
13	40	67	94	121	148	175	202	229
14	41	68	95	122	149	176	203	230
15	42	69	96	123	150	177	204	231
16	43	70	97	124	151	178	205	232
17	44	71	98	125	152	179	206	233
18	45	72	99	126	153	180	207	234
19	46	73	100	127	154	181	208	235
20	47	74	101	128	155	182	209	236
21	48	75	102	129	156	183	210	237
22	49	76	103	130	157	184	211	238
23	50	77	104	131	158	185	212	239
24	51	78	105	132	159	186	213	240
25	52	79	106	133	160	187	214	241
26	53	80	107	134	161	188	215	242
27	54	81	108	135	162	189	216	243

The Lords Prayer	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

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70 Exc
71 Exa

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| 44 Jesus Christ. | 72 There is 3 that bear |
| 45 Christ on the Cross. | witness in the other. |
| 46 Christ in Heaven. | 73 Escape. |
| 47 God in Heaven, | 74 External Eternal. |
| 48 Habit, or Cohabita. | 75 Evangelist. |
| 49 Bound or Confound | 76 Foundation of the |
| 50 neither Circumcisi- | World. |
| on, nor Uncircum. | 77 Foundation of the |
| 51 Condemn. | Earth. |
| 52 Deminish. | 78 From one end of the |
| 53 Dignity, or Con- | Earth to the other. |
| demn | 79 General. |
| 54 Devil turneth him- | 80 Glory, Glorification. |
| self into an Angel of | 81 Govern---er. |
| Light. | 82 God in Christ. |
| 55 Dissolution. | 83 Heretick. |
| 56 Dispensation. | 84 Holy Ghost. |
| 57 Dragon. | 85 Hypocrite. |
| 58 { Countenance. | 86 Hypocritical. |
| { Discountenance. | 87 Right Hand. |
| 59 Example. | 88 Left Hand. |
| 60 Extinguish. | 89 Heaven or Sky. |
| 61 The Eyes of the Lord | 90 There are 3 that bear |
| 62 The Eyes of God. | record in' Heaven. |
| 63 The Eyes of the | 91 False Heart. |
| World. | 92 An upright Heart. |
| 64 The Eyes of the K. | 93 A double Heart |
| 65 The Eyes of the | 94 Entered into the Heart |
| Nation. | 95 Heart set above the |
| 66 Elect, Election. | World. |
| 67 over the Earth. | 96 A broken Heart. |
| 68 The Eyes of the | 97 A hard Heart |
| People. | 98 A contrite Heart. |
| 69 Enter in at the strait | 99 An evil Heart. |
| Gate. | 100 Hebrew. |
| 70 Excommunication. | 101 Judgment. |
| 71 Examination, | 102 Ignorance---nt. |

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- | | |
|-------------------------|---------------------------|
| 103 Innumerable. | 138 stand on the Ground |
| 104 Judgments of God | 139 Section Satan. |
| 105 Bring down the | 140 Sword. |
| Judgments of God. | 141 flaming Sword. |
| 106 Intangle. | 142 Serpent. |
| 107 Idolater, Idolatry. | 143 break the Head of |
| 108 Idol. | the Serpent. |
| 109 Integrity. | 144 old crooked Serpent |
| 110 Image. | 145 on each side, on both |
| 111 Kingdom. | sides. |
| 112 Kingdom of God. | 146 Abound. |
| 113 Kingdom of Heaven. | 147 Excellent. |
| 114 Magistrate. | 148 Ship or Boat. |
| 115 Ministration. | 149 Things. |
| 116 Mistake. | 150 Triangle, or Tent. |
| 117 A great Mistake. | 151 Tabernacle. |
| 118 Multitude. | 152 three Persons in |
| 119 Mingle. | Trinity. |
| 120 In the middle. | 153 Church, Temple, |
| 121 Nevertheless. | Synagogue. |
| 122 Notwithstanding. | 154 the greatest part of |
| 123 Overturn. | the Earth. |
| 124 Order. | 155 under the Earth. |
| 125 Opinion. | 156 wonder, wonderful |
| 126 Opposite, or Oppo- | 157 the beginning of the |
| sition. | World. |
| 127 Pray, or Prayer. | 158 The end of the wor: |
| 128 Over the People. | 159 entred into the |
| 129 Predestinate. | World. |
| 130 Prince. | 160 Sin entred into the |
| 131 Proportion. | World. |
| 132 Providence. | 161 this World. |
| 133 Long, or Prolong. | 162 the other World. |
| 134 Resurrection. | 163 from one end of the |
| 135 Reprobate. | Earth, or World, to |
| 136 Revelation. | the other. |
| 137 Ridiculously. | 164 World without end |

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165 Crosse of the World	177 God in Christ, reconciling the World to himself.
166 All the World.	178 Marriage Wedlock.
167 All that is in the World.	179 Wavering Unconstant.
168 things that are in the World.	180 Christ came into the World.
169 Christ came into the World.	181 Christ Jesus came into the World.
170 round about the World.	182 Exchange, Barter.
171 without God in the World.	183 Executor, Execution.
172 to live above the World.	184 Except, Accept, Execution.
173 overcame the } world	185 Expectation, expect.
over the }	186 Extraordinary.
174 above the World.	187 Zerubbabel.
175 Wilderness, Desert	188 Expounded.
176 Exactness.	189 Omnipotent, Omniscience.

Note, That the way to be perfect in the Characters, is the often writing them over in a Book, setting the Character to each Word, as in the Table before, according as the Figure, directs to each Word, as before directed.

Note also, You may invent divers other marks (when you have learned the above) for long Words or Sentences usual in the Scripture, as Go. for Governour, G. for Good, M. S. Manuscript, Q. Question, A. Answer, M. Majesty, Dr. Doctor, Mr. Master, Mrs. Mistress, or Dame; and for Practice, write every Day one of Davids reading Psalms in a Book, sitting (1) (2) (3) (4) &c. at the beginning of every Verse.

Divine Poems, *Alphabetically, which also
may serve for Copies.*

A H! Lord, my Sins are very great,
And my Corruptions many,
Oh! let me not, I thee intreat,
Be overcome by any.

Bow down thine Ear unto me, Lord,
Have mercy on my Soul,
Subdue my Spiritual Enemies,
And all my Lusts controul.

Cause me to Love the Lord above,
With all my Heart and Might,
And let my Conversation be
Well pleasing in thy Sight.

Do not Condemn my Soul, O Lord,
But for thy Mercies-sake,
Which is both sure and plentiful,
Some Pity on me take.

Enrich me with thy Heavenly Grace,
Endue me with thy Spirit,
And let my Soul, when hence it goes,
Eternal Life inherit.

Forget me not, I pray thee, Lord,
But still remember me,
That unto all Eternity,
I may give Thanks to thee.

Grant me, that I may never dare
To Live in any Sin;
Nor let me not, at any time,
Be catch'd in Satan's Gin.

How.

However thou dost deal with me,
Give me an upright Heart,
And let my Soul submit to thee,
And never from thee start.

Indeed it is to be admir'd,
How Gracious thou hast been
Unto me from my Youth, till now,
Tho' I have Liv'd in Sin,

Kindness thou dost bestow on me
Every Day and Hour;
Yea, every Moment, Lord, on me,
Thy Mercies thou dost pour.

Lift up my Heart, unto thee, Lord,
Unto a Thankful Frame,
And let me ever Honour thee,
And praise thee for the same.

Make me think vilely of my self,
Shew me my want of Grace,
Let not the Love of any Sin,
Within my Heart have place.

Nothing's too hard for thee, O Lord,
O! therefore undertake
To pluck my strong Corruptions down,
Even for the Lord *Christ's* sake.

Oh! let not any of my Sins
Come into Memory
With thee, O Lord, but let them be
Conceal'd Eternally.

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Prepare me for Eternity,
And let my Souls Lamp be
Furnished with the Oyl of Grace,
When Death shall seize on me.

Quicken me by thy Spirit, Lord,
When I shall wait on thee,
In every Ordinance of thine,
Which thou affordest me.

Remove from me the Guilt of Sin,
And its Pollutions too;
And let it be my earnest Care
All evil to eschew.

Secure me from Eternal Death,
And let my Soul make sure
Of an Inheritance with thee,
Which ever shall endure.

The time which thou affordest me,
It's but a Span, O Lord,
Therefore let me Redeem the time
Which thou dost me afford.

Vouchsafe to lift mine Heart to thee,
To lift my Heart above all things below;
And let it be my earnest Care,
Christ Crucify'd to know.

Whether I Live or Die, O Lord,
Let me be wholly thine,
And let thy Gracious Countenance
Upon me ever shine,

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Examine all my inward Wants,
Supply me with thy Grace;
Let not the Love of any Sin
Within my Heart take place.

Yea, the longer I shall Live, O Lord,
Let me still better grow,
And let it be my constant care
The Lord of Life to know.

Zeal for thine Honour, give me, Lord,
And let me wholly be,
Guide me by thy Counsel here,
And to Glory take thou me.

How to make and prove Verse.

1 2 3 4 5 6 7 8 9 10
*He that in Morals walk not faithfully,
No marvel 'tis, if Christ doth pass him by.*
1 2 3 4 5 6 7 8 9 10.

 *Note*, That the two Lines above have each Ten Syllables, or Sounds, as the Figures against each sheweth.

Lastly, The Syllables at the end of both Lines are to Sound alike, or very near alike, as in this is, *ly. by.*

Note also, That Poetry is not Heavenly Art, as some Poets write, except Heaven, where they say, Holy Jupiter, or Father of their Gods, who were his Bastards, by Ravish'd Wives, some of them their Mother Mnemæsyn; their Goddess of Poetry (or Minerva, which the Heathen Poets fain to be the Gooddeſs of Wiſdom, and all the Arts Born of Jupiter's Brain, without a Mother) and were accounted the Inventers and Teachers of Arts, and

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Inspirers of their Poets, with Verses and Songs, whom they usually invoke for that purpose; ascribing their Abilities and Sufficiency to them.—

The which seems to be *Idolatry*, when as all useful *Arts* came from Almighty God, *Ex. 31*. Yet *Poetry* is good where it enclines the Mind to *Vertues*, as *Cleantes* saith, *Is as the Voice forced thro' the narrow passage a Trumpet, comes out more forcible and shrill, so methinks a Sentence, couch'd in Harmony of Verse, dart more briskly upon the Understanding.*

A certain Man that had spent much time in reading *Play-Books* and *Romances*, a Friend came to see him, he took off a Shelf one of them, borrowed it, and read it, and came to borrow another; the Owner being sensible of his own hurt, and being grieved to see his Friend infected, used this Prudent Remedy: *You complain'd* (said he) *when you came into my Chamber, of Cold, I will make you a better Fire;* and presently he took a whole Shelf full of such Books and burnt them before him; saying, *This I have done to punish my self, and to preserve you.* [*Clar. Merror p. 542.*] This was done in imitation of the first Christian, *Act. 19. 19.*

A Character of the true Gentleman.

THE true Gentleman never forgets his *Mother*, [*the Church of England*] nor neglects to Honour *Her* with his Life and Substance. He is always ready to take *Her* Directions for the Form and Method of his Duties: Then to be Disciplin'd by all those Cheating Dry-Nurses, [*Schismatics*] which are so busie about him; such, as indeed, have Talk enough, but (alas) no Milk: Whose whole Business is, indeed, to make him Undutiful

to his own Mother, and to set light by all Her Counsels and Commands, perswading him, *To believe that a true Child of God is not subject to a Mother in any thing*: And they never shew their Venomous Teeth more plainly than when they go about to make him forget what this Mother of all Christians, by strict Command from her Dearest Lord, has even been most careful to teach Her Children to say OUR FATHER, &c. he chuses rather to be Well in the Morning, than Drunk over Night, and at any time rather be free from Sin, than please his Companions with the Frolick. His Money is too little to Love, but too much to throw away, and he had rather give it than lose it, preferring his *Charity* before his *Game*, and the poor Man's Life before his own Wantonness and Riot; tho' he had never so much, he could never have more than enough, because he sees so many that want what he has, and pitties all he sees in Want. He looks upon his Estate as that which was given him for Use, and not for Waste. And upon so much of it as he loses at Play, as that whereby he hath rob'd himself of a Vertue, and anothers comfortable Livelihood, and he cannot sport himself with such Losses. He thinks it no Prudence to fall in Love with any Sport, which, like a cunning Thief, smiles him in the Face, whilst he cuts his Purse, steals away his Time, and cheats him of a good Conscience.

He intends not to sell his Charity at so cheap a rate, as the false Pleasure of his Game. His usual Recreation, therefore, is to make a Play of his Study, which is so much his Delight, he saves himself the Labour of Studying for a Pass-Time. Also —

The true Gentleman's Soul presently boils up in a pious Agony within him, when soever he

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hears a vain Oath, or any thing that sounds like Prophaneness: He never mentions the dreadful Name of Almighty God, but with that due Reverence, both of Soul and Body, which suits with its Greatness. He is too much the Friend of God, and is every way too nearly related unto him, to hear him Dishonoured with Patience, or to suffer his Name to be made vile and cheap, as to be used (as too commonly it is) only as an Expletive Particle to prevent a Chasme, or to make up a Gap in the Sentence, or to make all run more smoothly.

In a Word, The true Gentleman is one that is God's, Servant, the World's Master, and his own Man: His Vertue is his Business, his Study his Recreation, Contentedness his Rest, Happiness his Reward: God is his Father, the Church [of England] is his Mother, the Saints his Brethren, all that need him his Friends, and Heaven his Inheritance: Religion is his Mistress, Loyalty and Justice her Ladies of Honour, Devotion is his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his House-keeper, Providence his Steward, Charity his Treasurer, Piety is Mistress of the House, Discretion the Porter, to let in and out as is most fit. Thus is his whole Family made up of Vertues, and he the true Master of his Family. He is Necessitated to take the World in his way to Heaven, but he walks thro' it as fast as he can, and all his Business, by the way, is to make himself and others Happy. Take him all in two Words, he is a Man and a Christian. [*Gentile Sinner*, p. 172, &c.]

 *Note*, The true Gentleman is of St. Chrysostom's Mind, (who saith) *That to seek*
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the Publick Good of the Church, and to prefer the Salvation of others, before a Man's private Profit, is the most perfect Cannon of Christianity, the very Top-gallant of Religion, the highest point and pitch of Piety. [Mr. Clark's Looking-Glass, p. 91.]

The Benefit of Silence, according to Mr. Trenchfield, in his Cap of Grey Hairs, &c. p. 35, &c.

Silence (saith he) is of no mean Consideration in the Quietness of our Life, and Advantage of our Affairs. And therefore, as in general, that Talkative Humour should be avoided, which exposeth a Man very much to the Censure of others, it being very difficult to talk much and well: The Greek Adage being true, Much Speaking is not without much Folly.

So is not it a little hard so to manage that slippery Instrument [the Tongue] as that something shall not thence escape, which may be retorted to our Prejudice, especially if Persons be talked of whom you cannot commend without Envy, nor dispraise without Danger.—

But you are very much to be careful not to discover the Concerns of that Family wherein you live, for every Man's House is his Castle, and should be as his Cabinet, whence nothing should be divulg'd but by his Permission.

 Note, That Heinous Sins are to be divulg'd without Repentance.

But especially (saith this Author) to an Apprentice, let what is committed to you as a Secret be lock'd by you in an Inclosure, not to be open'd but by the Key of him that gave it.--- For which Cause the late Usurpers [Oliver Cromwel, &c.] did represent their
great

great Concerns [of undermining the Church of England, and the State] as already done, rather than to be done; and there was no Talk of what they purposed, 'till it was effected.

But be warily Silent in all such Things as are bandied in Difference between others, for he that blows the Coals in others Strifes, shall be sure to have the Sparks fly in his Mouth.—

'Tis therefore every ones Duty to bury all Exasperate Language in Eternal Oblivion, and it will be your Wisdom to have your Tongue dip'd in Oyl always, in Vinegar never: I mean not to convey any such Relations as shall have a Bitterness in them, nor give any such Answers in your own Cause which shall not be Lenitive. Prov. 15. 1.

Reveal not what in Secret hath been told,
Nor busily of others Things enquire;
Th' Inquisitive can hardly Counsel hold,
The Carry-Tale is commonly a Lyar.
Happy that Soul that is content alone,
And needs no Entertainment but it's own.

Or,

How Calm? How Quiet! How serene am I?
How satisfy'd, when freed from Company?
'Tis strange so real, and so great a Good,
Should by so very few be understood.
Some Books I'd have, and some Acquaintance too,
Tho' very good, and very few.

The good King *Edward VI.* (of England) reigned *A. D.* 1553. who dyed at the Age of 16 Years. A Discourse about the Reformation of Abuses said to be written with his own Hand, viz. The Government of this Realm (saith he) is divided into

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two Parts, one *Ecclesiastical*, and the other *Temporal*.

' The *Ecclesiastical*, consisteth in setting forth the Word of God, continuing the People in Prayer, and the *Discipline*.

' The setting forth of the Word of God consisteth in the good discreet Doctrine and Example of the Teachers, and Spiritual Officers to print and graft in the People's Mind the *Word of God*.

' For *Discipline*, it were very good that it went forth, and that those that did not ably offend in *Swearing*, *Rioting*, neglecting of God's Word, or such like *Vices*, were duly punished; so that those that should be the Executors of this Discipline, were Men of tried Honesty, Wisdom, and Judgment, &c.

As to Temporal Abuses.

This good King after he had numbred up the Abuses, or Cheats, used by all Sorts of Men, *Gentlemen as well as Tradesmen*, wishing that all the superfluous and tedious Statutes (or Laws) were brought into one Sum together, and made plain and short, to the Intent that Men might the better understand them.

And wisheth that the Parliament would devise good Laws, and that the Justices of the Peace see those Laws duly executed, and that those Men should be put from being Justices, that be touch'd, or blotted, with those Vices that be against those new Laws to be established; for no Man that is in Fault himself, can punish another for the same Offence. [See *Hist. of Reformation*, 2d Vol. p. 69, &c. By Dr. Burnet]

And saith Bp. *Sanderfon*, the Magistrates Sins are Partiality and Injustice; the Ministers Sins, Sloath and Flattery; the Lawyers Sins, Maintenance

• nance and Collusion; the Merchants Sins, Lying
 • and Deceitfulness; the Courtiers Sins, Ambiti-
 • on and Dissimulation; the great Man's Sins, Pride
 • and Oppression; the Gentleman's Sins, *Riot* and
 • *Prodigality*; the Officers Sins, Bribery and Ex-
 • tortion; the Country-man's Sins, Envy, and
 • Discontentedness; the Servants Sins, Tale-bear-
 • ing, and Purloyning, &c. [See his 32 Sermons,
 p. 273.]

*But they, who in their Sinful Courses live,
 And yet protest, they do a God believe,
 Speak Contradictions, and must either think
 That God will at their Sin, and Vices wink;
 Thus some Professors play the Hypocrite,
 Yet boldly say, They do believe aright:
 But what availeth Faith, without good Works.
 If Christians Lives excel not the Turks.*

**But Mr. Baxter writes to the Gentry, (in
 the Time of Rebellion A. D. 1658) viz.**

*If it were possible (saith he) to do Justice on the
 Rich, as commonly, as on the Poor, we should have
 all the Prisons filled with them; but Riches, with
 their Evils, have also this Evil, that they save
 Men from Punishment of their Evil.*

Viz. From Corporal Punishment, if they keep
 their Bastards from a Parish-Charge; but it is
 otherwise, in the Protestant Churches of Zurich
 in Switzerland, as I find written in the Common-
 Prayer-Book, p. 133, &c.

The Ministers are commanded, (*say they*) by
 the Higher-Power, and the Synod, to rebuke and
 warn notorious Sinners, both publickly and pri-
 vately; and, if after Second or Third Warning,
 they continue in their Ungodliness, then they
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ought to give Information thereof to the Governours—who issue Warrants for apprehending such Men; and putting them into Prison; where they are fed with *Bread* and *Water*, until they become other Men, (at least in their outward Behaviour)—— which Mortification worketh more powerfully upon loose and dissolute Men, than any Excommunication; for they cannot be released, until they give sufficient Proofs (at least outwardly) of Amendment.——

But, as to *Fornicators, Adulterers, Thieves, &c.* there needeth no such Warning of the Ministers: For, if any be taken in, or convicted of Crimes of that Nature, the *Subordinate Magistrates* (without more ado) apprehend and punish them accordingly; and Blasphemers are, without Mercy, put to Death.

Let those Atheists, that are such Enemies, to *Reformation of Manners*, seriously read *Wisdom*, Chap. V.

Advice to the Unmarried.

Marriage is Honourable, and the Bed Undefiled. (Heb. 13. 4.)—— For.

*The best outward Content of Man's Life,
Is Holy Wedlock with a Vertuous Wife.*

St. Chrysostom saith, ‘ When we seek a Wife, to apply our selves to God for Direction, who is not ashamed to be accounted the Maker of Holy Matches. [Tom. 8. Ser. 15.]

*A Happy Couple describ'd by the Poet,
is thus.*

They were so One, that none could justly say
Which of them Rul'd, or whether did Obey:
He Rul'd, because she would Obey; yet she
In so Obeying, Rul'd as well as he:
What lik'd him best, it need no other Cause,
To like her too, but only his Applause.

The Council of *Laodicea* Publickly forbid all
Revels and Dancing at *Marriage Feasts*, [Canon
5. An. 319.] Yet the Mischievous Custom of
many Ages hath mingled too much Looseness and
Folly with their Festivals, Wanton and Trifling
Mirth, and such unseasonable Vanities. [Dr. Comber
of Matrimony. p. 19.]

Therefore Children ought not to marry with-
out the Consent of Parents. [Gen. 24. 4. 21. Exod.
34. 16. Deut. 5. 16: and 21. 18. 19. 20. Numb.
30. 4. 5. 6. Jos. 5. 16. 17. Judg. 14. 2. 2 Sam. 13.
13. Mat. 5. 4. 1 Cor. 7. 36. Eph. 5. 1. Colos. 3.
20.]

Note, That if a Maid make a Vow to Marry a
Man, she is not to perform it without Consent of
her Parents. [Numb. 30. 5.]

All the Casuists in the World agree, That if
we have promised to do a wicked Thing we must
not perform it, tho' it were bound by an Oath,
and therefore *Herod* did ill to promise to Murder
St. John Baptist, but worse in performing it.
(Mat. 14. 9.) 'A good Man (saith *St. Ambrose*)
'will not promise to do an unjust Thing, or if he
'hath, it is more tollerable to break a bad Promise.

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'than to do a base Action. (See Dr. Comber *against Duels*, p. 60.)

Or, If a Young Man has promised to marry a Maid that bears the Character that follows, he may safely leave her, viz. That she is *Idle*, or *Lavish*, or *Proud*, or given to *Gadding*, or *Gossiping*, or *Gaming*, he must never hope to thrive in his Estate, let him be never so Frugal; he doth but draw Water with a Sive, or seek to pull a Loaded Cart thro' a Sandy-Way, with his own Arms only.

The (1 Pet. 3. 3.) *Forbids Women the Plaiting the Hair, and wearing of Gold, &c.* Be assured (saith Dr. Comber) that Christian Women must not use these Vanities, for God curseth this Industrious and Costly Folly. (Isa. 3. 16.) *Painting the Face is unlawful for Christians, [and Powdering their Hair] it is an Artifice becoming none but Harlots, nor will any prudent Husband endure to be so deceived: And for false Hairs and Jewels, multitude of Rings and Bracelets, Patches and Perfumes, Costly Knots and Laces, are Demonstrations of a Woman's Folly, and no Addition to her Beauty, and disgrace their Minds more than they can Adorn their Bodies; for all Wise Men conclude they are very Defective in inward Excellencies, who need so much outward setting off.*

And tho' Children should not marry without the Consent of Parents, Parents should not abuse this Power, either by keeping them unmarried till they are past the Flower of their Age, in which Case the Civil Law allows them to chuse for themselves: [L. Filius. 25.] Nor to force them to marry Deformed, Vile, or Odious Persons, meerly to gain Riches, contrary to their Wills and Liking, [Judg. 14. 2. 10. Gen. 24. 51. 57. Eph. 6. 4. Col. 3. 21.]

Be cautious how you enter into a Married Condition,

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dition, but when in that State, (whatever Disappointment you meet withal) see that you Faithfully perform your Relation therein, (tho' you may be so unhappy as to have your Wife turn from the Church of England to the Dissenters) for another's Iniquity and Unkindness to you will not justify, nor Excuse your Iniquity or Unkindness unto her.

Sure is that Knot which true Religion ties,
And Love that's rightly grounded, never dies.

He that hath gain'd the Affections of a Maid,
and then forsakes her (without a just Cause) is a Wicked Man:

And if a Couple Defile each other before they are lawfully Married, or do not intend to marry, if she do not prove with Child, deserves Death. [Lev. 20. 10. Deut. 22. 23.]

O how God Blessed Phineas for his Zeal against Whoredom. (Numb. 25.)

O Young Man, Consider well whom thou art about to Marry, for hasty Choices make long Repentances very often: It was for this Reason (saith one) that God commanded the Jewish Soldier, who should desire to take a Beautiful Captive to his Wife, not to Marry her presently, but to cause her to shave her Head, and suffer her Nails to grow, and to put on Mourning for a whole Month, (Deut. 21. 12, 13.) that so, when she was stript of her Ornaments, he might possibly change his mind, &c.

St. Ambrose would have all Young Women to learn of Rebeccah, (Gen. 24. 65.) who veiled herself so soon as she saw Isaac, to express their Modest and Shamefacedness even to their Husbands themselves, by endeavouring to gain their Hearts; not so much by their Beauty and Dressing (which

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Rebeccah might have done) as by their Modesty, and the Holiness of their Manners and Conversation.

A Man to marry a Young Woman in his declining Age (that is, between 60 and 70 Years) seems to me to be a great Weakness and Folly.

A Couple that have some Thoughts of Marriage, may do well to take Advice of the Minister of the Parish, after they have got the Consent of their Parents, before they go to the Minister to be Married.

Those of the Clergy are to be blam'd, who for Gain or Favour, presume to make Clandestine Marriages, without either Banns or Licence, the Penalty whereof is Suspension for three Years, [Can. 62. 63.] a Punishment which they ought never to escape, who do an Act so Illegal and so Scandalous to their Office, and so Mischievous as well to their Parents, as the Parties whom they thus rashly join together. [See Dr. Comber of Matrimony, p. 8.)

By the Statute 38. Hen. 8. C. 38. and Lev. 18. 20. we are expressly forbidden to marry in General, those of our Kindred, viz. A Man to Marry a Maid, and she die, and after Marry her Sister, or Sisters or Brothers Children to marry first Cousins, &c. Such Incestuous Marriages divers of the Quakers do not Scruple, it's ill in them.

Lev. 18. 6. & 20. 21. *None of you shall approach to any that is near of Kin to him, &c.* So that first Cousins are nearer by Blood, than he that marries his first Wives Sister, which is forbidden; So that it is safer, and of better Report, to keep further off from the Incest, viz. Not to marry a Kinswoman, related by Blood, tho' the Law allow it.

All such as Marry by the Priests of Baal (said G.

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G. Fox, of the National Ministers) who are of the rough Hands of Esu——bring their Names to the Yearly Meetings (of Quakers) that they may condemn their unrighteous Doings. [Geo. Fox's Written Law.

Next, The Quakers Prophet, George Whitehead, saith, They are of the darker Sort of Christians that Marry by a Priest. (Judgment fixed, &c. by George Whitehead, p. 245.)

And yet it is now frequent, with many Quakers, to Marry by a Priest, tho' formerly they Excommunicated some for so doing.

At the beginning of Quakerism, (G. Fox, the Founder of their Religion) was for having a Couple that intended to marry, to publish it at the Market-Cross, (if the Spirit moved them to it) for in those Times (when the Independents, &c. called themselves the Church of England) Cromwell's Parliament made an Act, That none should be Married without a Justice of Peace, and the Banes asked in the Market-place, three several Market-Days, (Arbitrary Government Displayed. p. 104) But the Protestants in Switzerland Enacted, That every Couple to come before the Magistrates for their Consent to marry, and want of Estate in either, shall not break the intended Marriage; but if either of the Parties be Prophane, and so proved, then that shall break the Marriage intended. See a Wedding-Sermon, Sold at the Golden-Ring in Little-Britain. Price 6d.

Lastly, Marriage hath a higher End than barely to produce Children, for it is designed also for the Good Education of Children. But the Parents Work is not half done when their Children come into the World, they must Feed them, and Attend them, Cloath them, and preserve them from Danger, and warn them against all Evil Things,

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Things, and labour to make them truly fear God. Parents, therefore, must not only desire to have Children, but resolve to bring them up Well, and Vertuously. *And they who aim at the right End of Marriage, must design to Generate such as may be Regenerated, and desire Children on purpose to make them the Children of God, (Augustine, de Nupt. l. r. c. 4.) that we may leave behind us some (saith Plato) to serve God in our stead.*

Advice to Youth, together with Parents.

ST. Chrysostom, speaking of Youth, saith, *It is hard to be Ruled, easy to be Drawn away, apt to be Deceived, and standing in need of very violent Reins. Tinder is not apter to take Fire, nor Wax Impression of the Seal, than Youth is to follow ill Examples.*

It is said, the Rhodians and Lydians Enacted several Laws, *That those Sons which follow'd not their Fathers Virtues, but follow'd Vicious Examples, should be Dis-inherited, and their Lands given to the most Virtuous of that Race; not admitting an Impious Heir whatsoever to Inherit, and doubtless God will Dis-inherit all those of Heaven and Happiness, who shall persist in following Vicious Examples.*

Query, *If there were such Laws in this Land of England, would they not tend highly to God's Honour and Glory, by hastening a Reformation of Manners?*

Don't say, *That you are Young, and hereafter will be Time enough to receive the Blessed Sacrament, and provide for Eternity, for that may be at the Door ready to carry thee away for ever; for every Days Experience speaks out Eternity*

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to be as near Young Mens Backs, as Old Mens Faces.

Young Men should be really good betimes, because it's a hundred to one if ever they are so, if not Converted when they are Young. If the Tree does not Bud, Blossom, and bring forth Fruit in the Spring, its commonly dead all the Year after.

So if Young Men do not bring forth Fruit to God, its great odds, if ever they bring forth Fruit to him, when the Evil Days of old Age shall overtake them, wherein they shall say, *They have no Pleasure.*

'Tis very rare, *That God Sows and Reaps in Old Age;* for late Repentance is seldom true.

Many are now in Hell (saith one) who have pleased themselves with the Thoughts of late Repentance. What can be more just and equal, That late Penitents should seek and not find, who might have found but would not seek?

And that God should shut his Ears against their late Prayers, who have stop't their Ears against his early Calls?

The Antient Warriours would not accept an Old Man in their Army, such being unfit for Service; and can any think God will accept of their dry Bones, when Satan hath suck'd all the Marrow?

What Lord, what Master, will take such into their Service, who have all their Days served their Enemies? And will God think you?

If Young Men don't begin to be good betimes, those sins they love so now, and are as Jewels in their Eyes, will, at last be as Mill-stones about their Necks to sink them for ever.

The sooner Young Men begin to be good, saith one, the more easy will be their Accounts, especially

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cially as to that great Talent of Time. *Cato*, and other Heathens, held, That an Account must be given, not only of our Labour, but also of our Leisure.

At the Great Day it will appear, (saith another) That they that have spent their Time in Mourning, have done better than they that have spent their Time in Dancing, and other Vanities; and they that have spent many Days in Humiliation, than they that have spent their precious Time in Recreations.

The very *Indians* condemn all Gaming of Hazard, which prompts a Man (say they) to commit all Sorts of Crimes. [Description of Japan, p. 12.]

*All they that in Good Works their Life employ,
And tho' they Sow in Tears, shall Reap in Joy.*

Therefore, Young Men, as you love your Precious and Immortal Souls, as you would escape Hell, and go to Heaven, as you would be happy in Life, and blessed in Death, and glorious after Death, don't spend any more of your precious Time in Tippling, Carding, Dicing, and Dancing, don't Trifle away any Part of your Time in seeing Stage-Plays, Cock-Fighting, Throwing at Cocks, Merry Andrews, and such like Evils, but begin to fear God betimes, lest you come to wish you had never been Born.

Young Men, Consider Seriously the Words of *Jeremiah*, I spake unto thee in Prosperity, but thou said, I will not hear; this hath been thy Manner from thy Youth; and thou Obeyest not my Voice: And in the next Verse, Thou shalt be ashamed and confounded for all this Wickedness, (*Jer.* 22. 21. 22. 23.) Oh that Young Men would ponder these Scriptures in their Hearts every Day, that so
U they

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they may not dare to put off God, and provoke him to their own Confusion.

Tho' you are Young, and in your Strength, yet are you Stronger than God? Can you make your Party good with him, that is mightier than you; and that can command you into Nothing, or into Hell at Pleasure?

Young Men, read often from the 21st of *Proverbs* to the End of that Chapter; and be always upon your Guard; for as out of the Boughs of a Tree are taken Wedges to cleave it in pieces, so out of your own *Lusts*, *Satan* makes Engines to destroy you; and often consider what the Damned in Hell would give for one Opportunity of Mercy.

Consider likewise, That Worldly Pleasures pass away as soon as they have wearyed out the Body, and leave it as a Bunch of Grapes, whose Juice hath been pressed out, which made one say, *That he saw no greater Pleasure in this World, than the Contempt of Worldly pleasures.* For a Man can never begin to fall in with Christ, 'till he begins to fall out with his Sins. 'Till Sin and the Soul be two, Christ and the Soul cannot be one: 'Till the Young Man can in Truth say to his evil Companions, *viz.*

The Flower of my Days don't think I will
Give to the Devil, Lust for to fulfill:
Shall *Satan* have the Prime of my Days,
And put off Christ with base and vile Delays,
Until Old-Age, and then at last present
The Dregs of Time to him; I'll not consent.
This is my choosing Time, I have made choice,
God's Grace, I must obey, and hear its Voice:
Besides, it's clear, my Days uncertain be,
Old Age, alas! I may not live to see.

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Young Men are quickly gone, for I behold
Daily, as Young as I are turn'd to th' Mould.
It doth concern me then, with all my Power,
For to improve each Day, yea every Hour.
I must provide me *Oil-of-Grace* in store,
For e'er a while I shall be here no more:
For those that live in Sin, 'tis very clear,
They Enemies to *Blessed Jesus* are.

*All God's Commandments, are Divinely pure,
By keeping them, we keep our Souls secure.*

O Sober *Young Man*, The secret Influence of the
Grace of God's Holy Spirit, in thy own Soul, will
assist thee to keep God's Holy Laws in H. Scrip-
ture, if thou art willing and obedient, always lif-
ting up thy Thoughts to Jesus, our Blessed Savi-
our, to keep evil Thoughts out of thy Heart, to
cause Joy in thy Soul. (*Psal. 25. Meeter*) then
wilt thou not take Delight either in telling, or
hearing vain and idle Stories, or use foolish Jest-
ing, but with a meek Heart, and a contented
Mind, a charitable Eye, and a neighbourly Beha-
viour, wilt shew to all Men, speaking Lovingly,
conversing Friendly, and put up Wrongs Patient-
ly, and wrong no Man willingly, and aiming only
at God's Glory, and the Good of Souls:—For,

Youth is a wild and wanton Thing,
Which few can govern well:
For when our Blood is in the Spring,
Our Wits are in the shell.
We up and ride, e'er we can guide
The Chariot of our Will:
And thereupon, we hurry on,
even to Perditions-Hill.

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When we our Friends lamenting leave,
 Our giddy Course we take;
 We think that thro' their needless Fears,
 A causeless Cry they make.
 But when we view, what we pursue,
 What Shame and Loss it brought,
 We speaking go, as Fools will do,
 Saying we had not fought.
 In *Virtuous Actions* we are weak,
 In *Vices* we are strong:
 We soon are tyr'd, if Wisdom speaks,
 And think vain Tales not long;
 Lest Tutors may our Wills gain-say,
 Is now our greatest Fear;
 And to provide for Lust and Pride,
 Is most of all our Care.

Therefore, *Dear Young Man*, most of the Follies
 of the Youth proceeds from *Drunken Companions*,
 so that if thou desires to be happy, keep no such
Company, nor drink any Strong-Drink, except as a
 Medicine: For the Effects of Drinking Strong-
 Drink, is thus set forth by an aged Person, viz.

*It inflames the Blood, and brings divers Diseases
 into the Body; it weakens the Sight, filling the
 Head with Fumes and Vapours,*

*The Danger of Drinking and shortens the Days of many,
 and brings them to endless Tor-
 Strong-Drink. ments; therefore all possible Care
 ought to be taken to avoid it, it*

*keeps from all Seriousness, makes them utter vain
 and foolish Words, that are not convenient, lifts
 up the Mind with Pride and Haughtiness, makes
 them forget the Fear of their CREATOR, puts
 the Remembrance of Death far from them, and
 proves the Destruction of their Souls for ever, by
 their Disobedience to the most High GOD, who is*
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able to consume and blast them in a Moment.

If any shall dare to dally with this, so Heinous a Sin, let the Punishment that is due to 'em for it, be upon their own Heads, for I am clear therein.

A few Words to the Drunkard.

FOR Modesty, he's quite forgot,
His Drink has made him such a Sot;
Which likewise brings him into Want:
For when his Money is grown but scant,
Then will he know Woe and Sorrow,
Who once had Wealth, but now must borrow:
His Neighbours then will not him Trust,
But into Want be brought he must:
And then, perhaps, be thrown in Jail,
Where he, in vain, may weep and wail;
Where he, perhaps, may mourning lie,
And ne'er get out until he Die:
Who thus as Hogs themselves doth make,
Untimely Death doth oft such take.

For (*saieth the Philosopher*) the first Draught is for Thirst, the second for Nourishment, the third for Pleasure; but the fourth for Madness.

Lord! Teach me therefore to believe
What Wisdom doth foretell,
E'er I do smart, or make them grieve
Which truly wish'd me well.
Since every Day, behold I may
How evil Courses thrive,
Let me forbear, to slight or jeer
Those, who good Counsel gave.
The flow'ry Prime of Youthful Time
Let me not vainly spend.

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In following Sin, which brings in
 Perdition without End,
 But sanctifie unto thy Praise,
 Both Soul and Body, Lord;
 And purifie my Youthful Days
 With thy All-cleansing Word,
 That Young and Old, when they behold
 Thy Work of Grace in me,
 May glorifie thy Majesty,
 From whom all Blessings be.

Luke xv. 10. *There is Joy in the Presence of
 the Angels of God, over one Sinner that repent-
 eth.*

*'Tis a fair Step towards Happiness to delight in
 the Conversation of wise and good Men. Where
 that cannot be had, saith one, the next Point is to
 keep no Company.*

*Happy's that Soul, that is content alone,
 And needs no Entertainment but it's own.*

O sweet Content, the Soul's best Friend
 That only can true Comfort lend!
 How happy is that Soul, that thee enjoys;
 To him how little seen
 Those Things, some so esteem,
 Those gilded Honours, and those painted Toyes;
 He's plac'd his Love
 On something, that's above
 Those Meaner Objects Men so much admire;
 His Soul enjoys in thee, what others do desire.

Thou freest Man from Mortal Cares,
 From Anxiety and Fears.
 From coveting what's not his own;
 And from those Torments that are known,

By

By those are led, by blind Ambition;
That little ALL, that this blest Man enjoys.

More valuable is, then all,
This Sublunary Ball,
Can shew, or then the Noise
That constantly attends
The Restless State
Of those whose Ends,
And Aim, is to be Great.

How great a Happiness would Mankind owe
To thee, did they but all thy Treasures know.
But he alone that can his Heart divest
Of all those seeming Pleasures, and abide
Unshock'd when they assault his guarded Breast!

And nought from Virtue can divide
His Soul, whose Innocence
And Love, is in Obedience
To Virtues Laws: Such a Man is he
Who does content, and perfect Riches see,
He greater Pleasure, in Content, does know,
Then all this World's Pageantry can shew.

Phil. 4. 11. *I have learned (saith St. Paul) in
whatsoever State I am, therewith to be content:*
1 Tim. 6. 6. 8. *But Godliness with Contentment
is great Gain:—And having Food and Raiment,
let us be therewith content.*

Heb. 13. 5. *Let your Conversation be without Co-
vetousness; and be content with such Things as
ye have.*

Humility the Spring of Virtue is,
Humbling thy self, Virtue thou can'st not miss.
Delight in Virtue, Vice be sure to shun,
He's happy that a Vertuous Course doth run.
Many there are, I know, that cannot tell
How to content themselves, when they are well.

Nature's Supplies will no Time fail to thee,
 If thou, with needful Things, contented be.
 Dear God, it matters not what my Tryals be,
 May they but lead, or whip me Home to thee :
 May we those Minutes that are left so spend,
 That we need not much care how soon they end:
 May that small Part, our Glas hath yet to run,
 Be so employ'd, that when 'tis wholly done,
 Our Griefs, our Cares, may with it ended be,
 May then such Joys begin, no End shall see.

O most merciful God, grant that I may endeavour to reform my Life (according to thy holy Word. Psal. 119. 9.) before it be too late, that so, when I go hence, I may be received into Abraham's Bosom, the happy Portion of the Faithful, and escape the Place of endless Torment, prepared for the Devil and his Angels. Grant this, O Gracious God, for Jesus Christ's Sake, Amen.

Whatever thou dost hazard (saith that worthy Man, Judge Hale) or lose, keep the Integrity of thy Conscience, both before Troubles come, and under them; it is a Jewell will make thee Rich in the midst of Poverty, a Sun that will give thee Light in the midst of Darkness, a Fortrefs that will keep thee Safe in the greatest Danger, and that is never to be taken from thee, unless thou thy self betray it, and deliver it up. [His Book of the Knowledge of God, &c. p. 287, &c.]

But, on the contrary, if thou continue to break any one of the Laws of God wilfully, and promise not to observe them until thou art upon thy Dying-Bed, thou wilt lament, as the Sinner did, viz.

Before I lay upon a Dying-Bed,
 I must confess a Sinful Life I led,

And

And never thought upon a future State,
So that I fear Repentance comes too late.

To think of Death, my Heart is fill'd with Woe,
My very Eyes, like Fountains, overflow
With melting Tears, as being now afraid
To leave this World, before my Peace is made.

For a deep Sence of all my former Sins,
A *Death-Bed* sad Repentance now begins,
And tho' I did God's righteous Laws offend,
Who knows, but he his Love may still extend.

Repentance may, perhaps, God's Pardon gain,
Therefore, so long as I live, I'll remain
To cast my self into his Arms by Prayer,
And, if I suffer, let me suffer there.

Even by Sighs sent from a *Contrite Heart*,
Before this painful Life, I do depart,
May such a Reconciliation make,
That God may save me for Christ's sake.

Many long Years I have in Folly spent,
Of which I took short Warning to repent,
Therefore, in Sorrow, on my *Dying-Bed*,
I weep, to think the Life that I have led.

But, woe is me, I must confess with Tears,
That I have sin'd against God many Years,
Then, if of me, he will now Pity take,
It must be meerly for his Mercy Sake.

E'er long I must before the Lord appear,
To answer for my Sins committed here.

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I tremble at the very Thoughts of this,
Fearing the Loss of *Everlasting Bliss*.

Distress and Sorrow fills my Soul with Grief,
And there is none on Earth, can yield Relief;
But Thou, O God, that sits enthron'd above.
Refresh me with the Cordials of thy Love.

Of all my Friends, a final Leave I take,
Beseeching you this Minute to forsake
The Paths of Sin: Repent of all Sins past,
For else, a Final Sorrow comes at last.

Consider this whilst you have Time and space,
And don't, like me, neglect the means of Grace;
'Till Death doth in your *Mourning Chamber* wait,
Lest then a sad Repentance comes too late.

You that are now in Health alive and well,
Turn from your sins, for why you cannot tell
How soon you may be summon'd to the *Grave*,
That each of you, may strive one Soul to save.

Alas! While we are in our Strength and Health,
We covet nothing more than *Worldly Wealth*,
Our Bodies takes up all our Pains and Care,
While the more noble Souls neglected are.

Remember well, you Mourning standers by,
The Time will come, when you, as well as I,
Will feel the bitter Pangs of Death; Therefore,
Repent with speed, God's Mercy now implore.

Which, You will find to be of greater worth,
Then all the Crowns and Kingdoms here on Earth.

For

For Man's Redemption our Redeemer dy'd,
In Order that Men might be sanctified.

From Head to Foot, I feel in every Part,
The bitter Pangs of Death: My fainting Heart
Will break this Minute; then he sighing cry'd,
Dear Lord receive my Soul, and so he dy'd.

Neighbours, and Friends, by Death are snatch'd
[away,
We that are here alive, and well this Day,
May suddenly lose Breath, for ought we know,
Before we are prepared and fit to go.

How ought we then to live, like Christians here,
How circumspect, keeping a Conscience clear
From all Impiety, Fraud and Deceit,
If Death we would with Joy and Comfort meet.

This Dying Sinners Penitential Tears,
May move us all of Age, and tender Years,
To make our Calling, and Election sure,
That our Immortal Souls may be secure.

And avoid Gaming, because it is commonly as-
company'd with many sins (saith a pious Divine.)
*And the Circumstances and Consequences of it are
altogether criminal: As Covetousness, Idleness, Loss
of Time, the Sin that there is either in losing part
of our own Estates, or the Winning the Estate of
another. Besides, Gaming occasions Cheating, it
raises Passion, it draws on Anger, Quarrels, Oaths,
Curses, and many other Sins.*

Dancing, (saith he) has always been look'd upon
by wise People, even among Heathens, as unworthy
of grave and virtuous Persons; and it is one of
those

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^hose foolish and excessive sorts of Mirth, which Christians ought to renounce.

It is quite opposite to the Gravity and Modesty of a Christian: It is accompanied with many sinful Circumstances, as Luxury, Pride, Bravery, Pomp, too free Discourse and Behaviour between Persons of both Sexes, Scandal. It provokes the Passions of the Flesh, and ill Desires; it turns the Heart upon Pleasures and the Love of the World: And thereby it necessarily turns it away from the Love of God and Religion. [The Grounds and Principles of the Christian Religion, &c. By Ostervald: Sold at the Rose in Ludgate-Street, London.]

Lastly, O sober Young Man, if thou fears GOD, thou wilt behave thy self modestly in the Presence of Men, &c. much more considering thou art always in the Presence of thy Maker, who will condemn thee, if thou lovest to harbour ill Thoughts in thy Heart, Jer. 4. 14. Amos 4. 13. Psalm 10. 4. and 139. 23. Prov. 15. 3. Aft. 8. 22. Jam. 2. 4.

A Form of Subscription for a Charity-School.

WHereas Prophaness and Debauchery, are greatly owing to a gross Ignorance of the Christian Religion, especially among the poorer Sort: And whereas nothing is more likely to promote the Practice of Christianity and Virtue, than an early and pious Education of Youth: And whereas many poor People are desirous of having their Children taught, but are not able to afford them a Christian and Useful Education: We whose Names are under written, do hereby agree to pay Yearly, at four equal Payments (during Pleasure) the several and respective Sums of Money,

over

The Young Man's Companion. 445

over against our Names respectively subscribed, for the setting up of a Charity-School, in the Parish of *B.* in the County of *W.* for teaching [Poor Boys or Poor Girls or] *poor Children* to read, and instruct them in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of *England*; and for Learning them such other things, as are suitable to their Condition and Capacity, that is to say,

	l.	s.	d.
<i>I. M. C.</i> do subscribe	5	12	0
<i>Peter Goodman</i>	6	00	0
	————	————	————

A Form of a Bequest in a Will to a Charity School.

ITEM, I *M. S.* do give and bequeath unto *G. H.* of, &c. Yeoman, the sum of twenty Pounds of Lawful Money of *Great Britain*, to the Intent and in Trust, that he do pay the same to the Treasury, for the time being, of the Charity-School, for teaching Poor Children [or poor Boys or Girls] to read, &c. in the Parish of *St. Paul* in the Town of *B.* in the County of *B.* for the Use of the said School.

Note, There are many Charity-Schools in *England*, &c. through the pious Charity of good Christians. And the great good many hath received thereby, many Sermons hath been printed of them, to mention but one now by *Dr. Chetwood*, preached before the Lord-Mayor, Aldermen, Sheriffs and Governours of the several Hospitals of the City of London, saith in p. 25.

To reduce Charity running to waste, into its proper Channel is a very pious and great Benefaction;
and

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and

and it is humbly conceiv'd, That if those in whose Power it is, should think it fitting to convert some of the Grammar Schools, that are at least useles in lesser Towns, into Work-houses and Charity-Schools, they would highly please the pious Founders, by such Alteration for the better, if they have any Sense of what passes here below.

Note, That this Proposal of the Doctor seems, to good Christians, to be good: Oh that there were such an Heart in our Superiours to put it into Practice for the good of many poor Souls! For I have observed that in Corporations, the poor Freemens Sons thereof were taught Gratis in such *Free-Schools* (after they can read in the Bible well.) But what are they taught in such Schools, to jobber over a little *Latin*, for 1, 2, or 3 Years, which signifies nothing, 'tis thought, to the *Business* they are soon to be put to; seeing the Masters of such *Free-Schools* say, *They are not to learn the Children to read English, nor Write, nor Account*; so that many Children stay there until such time that they cannot read a Chapter in the Bible, so well as they did when they first went to the said *Free-Schools*: *This is sad.*

But if such *Schools* must continue, the Masters should be bound to learn the poor Children the Rules of the *English Tongue*, because they have not Time to learn the Rules of the *Latin*, &c.

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Orders Read, and given to Parents on the admittance of their Children into the Charity Schools. To be set up in their Houses.

I. **T**hat the Parents take Care to send their Children to School, at School-Hours, and keep them at Home on no pretence whatsoever, except in case of Sickness.

II. That they send their Children clean Wash'd and Comb'd.

III. That they Correct their Children for such Faults as they commit at Home, or inform their Master, or Mistress, of them, whereby the whole Behaviour of their Children may be the better order'd.

IV. That in regard the Subscribers to this School will take due Care that the Children shall suffer no Injuries by their [Master's or Mistress's] Correction, which is only design'd for their Good: The Parents shall freely submit their Children to undergo the Discipline of the School, when guilty of any Fault, and forbear coming thither on such Occasions; so that the Children may not be countenanced in their Faults, nor the Master, nor the Mistress, discouraged in the performance of their Duty.

V. That they set them good Examples, and keep

keep them in good Order, when they are at Home.

VI. And that this School may not only serve for the Instruction and Benefit of the Children, but also of their Parents, particularly of such who cannot Read : They, for their own sakes, as well as their Childrens, are frequently to call on them at Home to repeat their Catechism, and to Read the Holy Scriptures, especially on the LORD's Day, and to use Prayers Morning and Evening in their Families ; so that all may the better be inform'd of their Duty, and by a constant and sincere Practice thereof, procure the blessing of God upon them.

VII. If the Parents do not observe the said Orders, their Children are to be dismiss'd the School, and to forfeit their School-Cloaths.

Ye Fathers provoke not your Children to Wrath ; but bring them up in the Nurture and Admonition of the Lord ; having them in Subjection with all Gravity. Eph. 6. 4. 1 Tim. 4.

Honour thy Father and thy Mother, that it may be well with thee, and thou may'st live long on Earth. Eph. 6. 2. 3.

As for me and my House we will serve the Lord. Joshua 24. 15.

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Whe

To be hung up in Schools.

Verses for Charity-Scholars to get by Heart.

Against Lying.

BY all good People Lyars are abhor'd ;
The Lying Lips are odious to the Lord.
A Lyar is as hateful as a Thief,
And when he speaks the Truth gets no belief ;
And therefore I must carefully endeavour
To speak the Truth on all Accounts whatever.

Against Stealing.

IF I the Thief do play, I can't conceal
The Sin from God, who says, *Thou shalt not*
[Steal :
His Holy Eyes do all our Actions see,
And He can make it known, and punish me :
Nor may I break, remove, destroy, or wrong,
Whatever to my Neighbour does belong.

Against taking God's Name in vain.

THE Name of God I never ought to mention,
But with due Rev'rence, and good Intention,
Because, in one Commandment it is plain,
I should not *take the Name of God in vain* :
Then certainly the Law of God I break,
When I his Holy Name unprofitably speak.

Against

Against Swearing and Cursing.

FOR, what ill Words we hear Old Folks repeat,
 We Children are too apt to imitate:
 Alas! when they prophanely Curse or Swear,
 Let's think such People very Wicked are;
 And in such Company I must not stay,
 Nor yet with naughty Children Talk or Play,
 That so I may not hear them thus Blaspheme,
 Nor wickedly prophane God's Holy Name.

Duty to Brothers and Sisters.

Chrift does command each one to love his Brother,
 To live in Peace, and to forgive each other:
 Or, if they Quarrel, Wrong, or Injure me,
 I must have Patience, and contented be;
 For God will have me no Revenge to seek,
 'Cause Christ has said, that *Blessed are the Meek:*

Duty to elder Persons.

I Ought to reverence Old-Age I know,
 Almighty God will have me to do so:
 I read of Forty Children kill'd by Bears,
 Because they mock'd the Prophet, *bal'd with Years,*
 'Tis ill to Scoff at Peoples Misery, } 2 K. 2.
 And if I do it God will Angry be.

Duty to Parents.

I Ought to Bow to them with reverence,
 When in their Sight I come, or go from thence.
 Before

Before them *Still* and *Modest* I must be,
And always speak to them respectfully;
And when they speak to me mind what they say,
And their Commands in ev'ry thing Obey. *Eph. 6.*

Behaviour at Church.

TO publick Prayers I always ought to go,
And there devout Respect and Rev'rence
[show :
I must not Sleep, Gaze, Laugh, or Babble there,
But with the Congregation joyn in Prayer;
And I must learn my Catechism by Heart,
And ev'ry Lord's Day say thereof some part,
That I may know well what my Duty is,
And how to get to everlasting Blifs.

To Prayer for God's Blessing.

WHen first I Rise I must my Prayers say,
And beg that God would help me all the
[Day
In all I do, and keep me from all Sin,
And from all Dangers, lest I fall therein:
Also I must my Prayers say at Night,
To give God Thanks as is most just and right.

Our Father which art in Heaven, &c. [London,
printed by J. Downing, &c.]

That these Charity-Schools are such a kind of
Charity, (*saith the Benefactors to them*) as we
have the greatest Reason to hope will, with God's
Blessing, bring forth, in due season, the kindly Fruits
of good Living, especially in those places where
the

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the Magistrates do, as our Church prays they may, *truly and indifferently minister Justice to the punishment of Wickedness and Vice*; whereby the poor Children may be defended and guarded (in great part) from the Evil of bad Examples, and be more safe, by having many Temptations removed out of the Way. [See p. 9. of the Account of such Schools in England and other Nations. Sold by J. Downing, London, 1709.

An Hymn for Charity-Schollars to Sing.

- I. **T**O thee, O Father of Mankind,
Shall our glad Hymns ascend:
To Anger slow, to Love inclin'd,
Thy Goodness knows no end.
- II. The Poor and Needy from the Dust,
Thy Hand vouchsafes to raise,
Who in the Assemblies of the Just,
Will still record thy Praise.
- III. Each Heart and Hand, that lent us aid,
Thou did'st Inspire and Guide;
Nor shall their Love be unrepaid,
Who for the Poor provide.
- IV. The choicest of thy Blessings show'r
On those who us have blest'd;
Unfailing Streams of Bounty pour
On ev'ry bounteous Breast.
- V. Gather those Out-casts who remain-
Expos'd, as we before;
So shall our still increasing Train,
With louder Songs adore.

VI. To

VI. To the blest'd undivided Three,
Whom Earth and Heaven adore,
As was, and is, all Glory be,
'Till Time shall be no more.

Of Holy-Days.

C ircumcision, or New-Years-Day.	Janu. 1.
Epiphany, or Twelfth-Day, the Wisemen offer Gifts to our Saviour }	Janu. 6.
Conversion of St. Paul. _____	Jan. 25.
Martyrdom of King Charles I. _____	Jan. 30.
Purification of the Virgin Mary, or Candlemas-Day. _____ }	Febru. 2.
St. Matthias, in Leap-Year, Feb. 25. -	Febr. 24.
Lady-Day, or Annunciation of the Virgin Mary, from whence we Date the Year. _____ }	Mar. 25.
St. Mark the Evangelist. _____	April 25.
St. Phillip and Jacob, or May-Day. ---	May 1.
Birth and Return of K. Charles II. ---	May 29.
St. Barnabas the Apostle. _____	June 11.
Midsummer, or St. John Baptist. ---	June 24.
St. Peter the Apostle. _____	June 29.
St. James the Apostle. _____	July 25.
St. Bartholomew the Apostle. _____	Aug. 24.
St. Matthew the Apostle. _____	Sept. 21.
Michaelmas, or St. Michael the Arch-Angel. _____ }	Sept. 29.
St. Luke the Evangelist. _____	Octo. 18.
St. Simon and Jude. _____	Octo. 28.
All Saints. _____	Nov. 1.
Powder-Treason. _____	Nov. 5.
St. Andrew the Apostle. _____	Nov. 30.
St. Thomas the Apostle. _____	Dec. 21.
	Christmass

Christmas, or the Birth of our Lord } Christ. _____	Dec. 25.
St. Stephen Proto Martyr. _____	Dec. 26.
St. John the Evangelist. _____	Dec. 27.
Innocents-Day. _____	Dec. 28.

We Read, the Apostles, and first Disciples of Christ, being forced to flee from their Native Country, because of Persecution, carry'd the Gospel along with them, and preach'd it wheresoever they came.

And that they were enabled to work Miracles, for the Confirmation of it, and to Seal it too with their own Blood, which were therefore called *Martyrs*, viz. Witnesses for Christ and his Gospel, wherefore the Primitive Church, to shew her Gratitude to those who had done her such eminent Service, did set apart those Days on which they suffer'd, every Year, whereon to keep up the Memory of it, and had Writers to Note them down, which were publickly Read in their Congregations, upon the Days dedicated every Year to their Memories; and therefore called by St. Cyprian, and others, *Memoria Martyrum*, as being the Days on which the Martyrs were commemorated, which, by reason of the great Number of Martyrs, were so many at last, that there was scarce a Day in the Year but some Martyr or other suffer'd, and there his Memory was celebrated upon it.

Now our Church, for many reasons, hath, in a great Measure, laid aside this Custom, observing no other Martyrs Days, but only those in which the Holy Apostles, &c. suffered: And as for all the rest, their Memories are celebrated altogether upon the first Day of November, therefore called *All-Saints-Day*.

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Only our late Gracious King *Charles I.* having suffered Death in our Days, for the sake of Christ and his Church, we celebrate it. [*See the Bishop of St. Asaph's Sermon before the Lords in Parliament. Jan. 30. 1705. Price One penny.*]

By Festival-Solemnities, and set Days, saith St. Augustine, we dedicate and sanctifie to God the Memory of his Benefits, lest unthankful forgetfulness thereof creep upon us in course of Time.

Let not those Times the Church hath set apart
To rest the Body, and instruct the Heart,
And to preserve a due Commemoration
Of every Blessed means of our Salvation,
Be judg'd vain, or that they do not draw
Authority sufficient from God's Law.

G. Wither.

The Independents, &c. call the Observation of Saints Days Humane Ordinances, or Inventions from *Gal. 2. 16.* where *St. Paul* only blames the *Galatians*, for observing *Jewish Holy-Days*.

The Dissenters do notwithstanding allow of Humane Ordinances in Religious Matters; and do most Religiously observe the Fifth of *November*, and the Fast-Days and Festivals, or Thanksgiving Days appointed in relation to the present War, tho' they be no other than Humane Ordinances.

Now, as to the Lord's Day, or Sunday, it was so called, because our Blessed Saviour, the Son of Righteousness, rose from the Grave, (being the first Day of the Week) and the Saints met to Worship God, on the first Day of the Week, which may be called *Sabbath-Day*, from *Isa. 66. 23.* which the Christians observe for their publick Worship; *Monday* by the *Grecians*; *Tuesday* by the *Persians*;
Wednesday

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Wednesday by the *Assyrians*; *Thursday* by the *Egyptians*; *Friday* by the *Turks*, and *Saturday* by the *Jews*. Yet the Christian Church of *England* is beset by many *Schismaticks*, according as foretold in the *Meditations* of *Gerard*, A. D. 1635. viz.

The *Palm-Tree* grows the more press'd down,
And *Crosses* prove the *Church's* Crown.

Though,

Great is the *Church's* Dignity,
Which chosen is *Christ's* Spouse to be.

As to Christmas, when, instead of making it an Instrument of Religion, 'tis chiefly imploy'd in Vanity and Folly, to the great scandal of the Christian Religion, because contrary to the design of our Saviour's coming into the World, who was made manifest that he might destroy the Works of the Devil. 1 John 3. 8. [See p. 72. of Mr. Nelson's Companion for the Festivals and Fasts, &c. 1708.



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Sick Swine, or measles, or giddy, Lice in them, or Ears lugg'd, p. 205. — Rot in Sheep, p. 208, between Midsummer and *Christmas*, give the Sheep Hay in Mornings, before you turn them to Grass, (if it be a wet Season.)

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